



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

A good conscience is the best divinity.

Let us quarrel with faults, not with friends.—*Otho II.*

True love can hope where reason would despair.—*Lord Lytton.*

Nature is often the greatest in her smallest creations.—*M. S. Devere.*

The truly good man is he who does not lose his child heart.—*Mencius.*

A man proves himself fit to go higher who shows that he is faithful where he is.

Books are but white paper unless men spend in action the wisdom they get from thought.

Who helps to make the world more beautiful, helps God to make it good.—*Madge Morris.*

Ask nothing for yourself that you would not grant to every man and woman under the Government.

The deepest joy comes to the soul, not from external conquests, but from victories achieved over self.

Only the power and potency of nature's laws are manifested to us when we come in contact with them.

Truth sometimes forces the vicious and depraved to recognize and honor the virtue they cannot corrupt.

Less time spent in idle dreaming, and devoted to the duties of life would give us wealth and contentment.

Keep up with the procession of life, young man; close up to the band. If you ever fall to the rear, where the elephants are, you are apt to get trod on.

As coal is imprisoned or consolidated sunshine, so truth of past ages may long remain concealed from view, until other times shall reveal and liberate its hidden mysteries.—*Luna Hutchinson.*

How fiercely we pounce upon our best friends, when their opinions are the opposites of our own! How little we tolerate liberty of thought in others, though claiming it so passionately for ourselves.—*T. Tilton.*

That tree which has known only gentle breezes is never very deeply rooted; but the oak which has had to wrestle with the wind for very existence finds its vigor in the same life-struggle. Not equality, but emulation, is the key-note to universal progress.

As that man can not set a right value upon health who has never known sickness, nor feel the blessings of ease who has been through life a stranger to pain, so can there be no confirmed and passionate love of truth for him who has not experienced the hollowness of error.—*Coleridge.*

The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—*Ruskin.*

Happiness or Love.

(BY INSPIRATION TO A. F. HELCHER.)

As positive or spiritual impulses conduce physical activity or energy, buoyancy or health, and happiness or peace, so negative or material impulses must have a reverse effect.

The three principal of the first-named impulses or soul tendencies are: (1), Intellectual or mental activity or labor; (2), Resisting the material or animalistic abnegation—so called; and (3), Love or humanity (benevolence, charity, sympathy, generosity, etc.; not that form of love known as the accordant vibration of souls with each other, but that which arises from brotherly affection, and our duty toward mankind generally). Brotherly love is an effect of curbing those animal emotions, as envy, jealousy, hatred and selfishness, generally, and in its broad sense is known as universal love. Sexual love is the negative or material impulse of the will, the life principle of existence, the law within; but assumes a positive, spiritual, or divine impulse as man overcomes the negative tendencies of his being, viz.: his physical appetites, his worldly ambitions, and animal emotions, as anger, fear, sentimentality, grief, and the craving for affection, sympathy, or social intercourse. In its purely spiritual or divine state, it acts for a positive effect—man's animal emotions taking a positive bearing, and manifest gentleness, courage, dignity, strength, and gives instead of craving sympathy, as above; his worldly ambitions wane into spiritual desires; and his physical appetites converge into spiritual gifts, as psychometry, intuition, inspiration, clairvoyance, etc.

Such is love as the law or creative principle of life, analogous with man's will, his intelligence, his interior life condition, the so-called soul nature. A superior soul or spiritual state over the material (the sensual and emotional) constitutes the love condition in its positive or divine impetus, and cognized by the feeling of happiness or peace which accompanies it.

But discords are sometimes left in the spirit body which mar its happiness or peace condition, and which may be cognized by their effects—the same creating or causing inactivity or indolence, physical depression or disease, and melancholy or discontent—the opposite effects to those conducted by positive impulses as mentioned in the opening paragraph.

Now, love is the life center of the being—the law which governs him as an existence, and through which he reasons or thinks, acts or wills, and enjoys or desires. Nature animates the physical body of man to the extent that universal law animates nature, and the universal law or God animates the soul of man to the same extent that it animates nature, one acting on the physical body for a negative, and the other on the soul of man for a positive effect, thus constituting perfect harmony or love between the two. In this state man dwells in harmony with divine nature, but overstepping the boundary of this harmonious vibration by unnatural physical indulgence, or permitting the animal emotions to govern him temporarily, he creates discords in his spirit body and is naturally in discord with universal law or God (Divine Nature).

Such discords act for a negative or material effect and according to their impetus. Those created through sensual indulgences cause inactivity or indolence. Those created through worldlyism, pleasure-seeking, false ambition, etc., cause physical depression or disease. And those created through selfishness or hatred, etc., cause melancholy or discontent, and by which effects man may always be able to trace the cause, or thereby know what mars his happiness. But often all these effects are experienced, and may therefore judge accordingly—the more discords the more misery, and which finally takes the form of despair, gloom, or despondency, generally. Such indicates active material impulse or impetus in the spirit body and superinduced by passion in some form—passion being a misuse of the soul impetus for sensual, arrogant, or selfish purposes, and always manifests more or less emotion in its force or feelings.

Love or soul impetus perverted by sensualism or lust reacts for a morbid, vain, or sentimental desire to be affectionate,

loving or familiar with those of an opposite sex. Love perverted by arrogance or vanity reacts for a like desire to be courted, honored, admired or praised. And perverted by selfishness causes man to have a morbid craving for sympathy; and all this because he feels inactive, ill, or unhappy—these being the effects of human passions on his exterior or physical nature. Indulging these morbid desires simply increases the force of the passions, while overcoming or resisting them drives them out, as it were, or converges them into forces having a spiritual or positive effect, the reaction of which is activity or energy, buoyancy or health, and happiness or peace, and proves that the discords have assumed a positive impulse, or have neutralized themselves again in harmony with Divine Nature.

At this stage man begins life anew, and as a natural being once more, but if physical death overtakes him in reaching this condition, he simply arrives in the spirit world as a purified being, with perhaps very little in his favor as a positive life condition. But if he outlives his discords, and continue in the body until he attains superior soul activity over the whole, he will constitute one of the blessed, and not only be admitted into divine nature by virtue of his natural attraction to the same, but enjoy the blessing of his happiness or peace condition before leaving the body—the same being felt as a hushed or beautifully, calm and tranquil influence on occasions, or as conditions permit, and is occasionally caused by the natural attraction of spirits from the divine entity of nature or the universe—like attracting like.

All this is attained by indulging the spiritual or positive impulses of the soul, and as they respectively overcome their opposites, the negative impulses, they converge into one general impulse of a positive nature, and which is known as positive or spiritual love—termed thus because man increases in happiness as he attains a superiority of these impulses over the negative ones; and as love induces happiness, even in its negative or creative tendency, how much more happy must man become when it assumes an entirely positive tendency. But such is life, and to keep active, healthy and cheerful or happy, man must curb his negative impulses; and as these are held in abeyance, the positive ones become energetic or potent, finally converging into a state which places the soul in perfect harmony with divine nature, where all is love, law, intelligence and happiness, absolutely and eternally!

Cultivate Spirituality.

That the future state of every individual depends wholly upon his own efforts in the present has come to be accepted as an inviolable law of our being. The very reverse of what was once claimed, namely, that what we do in this life has no influence upon our condition hereafter—that works, be they good or evil, are of no account as regards that condition—is rapidly gaining ground in the beliefs of Christendom. Rev. Samuel Watson, in a lecture given by him before the Spiritualists of Cleveland, last October, strongly emphasized this view. He held, and very justly, that this life should be a preparation, not to meet God, upon our entrance upon another plane of existence, but to meet ourselves; to meet face to face our own acts. "As we leave this world," said Mr. Watson, "so will we be in the next. Every man will go to his own place. Live right—be just; be temperate; be pure. Cultivate the germ of spirituality that is in the breast of every man, and cast out all base, unworthy thoughts. We are told to prepare to meet our God. That is well; but I say, prepare to meet yourself. It is yourself you will have to meet on the other side of mortality. It is your record you must face, the record of your life. Let it be one you will not fear to encounter."

POETRY is the record of the best and happiest moments of the happiest minds.—*Shelley.*

Many men claim to be firm in their principles when really they are only obstinate in their prejudices.

ALL that we are is the result of thought; it is founded on our thoughts, it is made up of our thoughts.—*Buddha.*

PRIZE ESSAY.—No. 2.

First—"Can Money be Used to Advantage to Promote the Cause of Spiritualism?"

Second—"How Can One Hundred Thousand Dollars, More or Less, be Used in California to Ensure the Best Results in Promoting the Cause of Spiritualism?"

Spiritualism is the science of the spiritual relations of man to the universe; and as spirit is the moving force of that universe, the domain of that science extends to the farthest coast line of matter. It is a science, a philosophy, and in as much as the knowledge of spiritual things, in their moral bearing and devotion thereto, is religion, it is a religion. Instead, however, of telling man that he is an ignorant worm of the dust, and that only one in all the ages was born with a divine nature, it says that every child is an incarnated divinity; the heir of infinite possibilities, capable of comprehending all. Man is not for to-day, but for eternity. He will bloom in immortal youth when the stars of heaven fade and dissolve. Thus, Spiritualism is not a religion descending from a foreign source, to be borne as a cross; it is an outgrowth of human nature, and the complete expression of its highest ideal.

Take the sacred books of all the races of mankind, for all races have their sacred books, the Shaster of the Hindoo, the Zendavesta of the fire-worshipping Persian, the Koran of the Mohammedan, the legends of the Talmud, and the Old and New Testaments, together these contain the spiritual history, ideas, emotions and superstitions and spiritual life of the early ages of man; add to them the entire circle of the sciences, the terrestrial, teaching the organization and construction of our globe, and the cosmic, treating of the infinite relation of the stars, and yet all of these combined form but a part of Spiritualism.

It is far more: It comprehends man and the universe, in all its varied relations, physical, intellectual, moral and spiritual. It reaches to the beginning of creation, for even then man, the immortal, was foreseen, and the forces of nature worked in one direction, that of his evolution. It reaches into the illimitable future, borne onward by man's immortality.

Based on man's immortality, it says to him, that he must be his own high priest, and if he sin, confess to himself and bear the penalty. If he is saved he must work out his own salvation. Perfect men and women are as much the ideal type of Spiritualism as perfect angels. Perfection is the sought for goal. That perfection is not only of moral character, but of the intellect, and of the physical body. It comprises the well being, the rounding out and expression in harmony of all powers, faculties and functions, physical and spiritual.

We are standing on the shore of this vast realm of knowledge. Man has devoted his energies to solving the problems of material science for many years. This region of spirit has remained unknown and unexplored. It has been regarded as not controlled by law, a region of chance, subject to the whim of imaginary beings. Its study in the light of law has just begun, and its waves extend to infinite horizons. Everything is to learn, and in many cases even the method of procedure to be discovered.

In its most superficial acceptance Spiritualism answers a question than which none other is so full of import, or appeals with greater force to human consciousness: "If a man die shall he live again?" On its affirmative depend our hopes and aspirations; its negation converts creation into a sham, into which man seems thrust for no purpose but to have the brief hour of his existence, fraught with pain and disappointment, blotted out in eternal night.

Important as the reception of this grand system of the science of life is to the welfare of mankind, it can not be extended by proselytizing. It must be gained by means of educational growth, and not through the feelings. It is of more importance to humanity than all other religious faiths, systems of morals and sciences combined, and yet almost universal

ignorance prevails as to its claims. The secular press has caricatured and misstated, until the most erroneous ideas are entertained as to the purposes and doctrines of Spiritualism. Yet all its teachings are so consonant with the desires of the heart, so in keeping with the aspirations, the longings and innermost faith of mankind, that all that is required for acceptance is presentation in such form as can be thoroughly understood.

Hence it may be considered as an axiom that money may be well employed in presenting this new philosophy of life to the world.

The question of importance is how money may be employed to yield the most abundant harvest. Thus far in the progress of Spiritualism there has been self-sacrifice and devotion for the cause, and writers, speakers, mediums and editors have labored under the most discouraging circumstances, for no other reward than the consciousness of having done their duty. Theirs has been, emphatically, a labor of love, and too often have they been forced to bear the cross of dishonor for the truth's sweet sake. The journals that have excited the most influence, have been published at a sacrifice of time and money of their managers. Yet such is the vitality of the movement; so dear is it to the hearts of those who once catch glimpses of its beauty, that it has paused not in its course, but constantly broadened and deepened in its influence.

Ignoring leadership, without a leader, derided, vilified and abused, it has steadily gone forward to victory. Now this movement demands assistance on our side. Essentially it is of inner growth, and not a foreign system to hold us in blind faith that it may lead. It demands of us self-exertion, salvation from ignorance by our endeavors. The question is, How can we best ally ourselves with this great power and work in harmony therewith? It has been said, in reproach, that Spiritualists have given scarcely anything to charities, or the cause they claim to hold of such vast importance; but we think this is not because they are unwilling, or not even anxious to give, but there is no ready organized means at hand to which they may confide their gifts. Were there a strong organization with guarantee of endurance and of doing the work in which it was engaged, it would be an attractive center of constantly increasing power. It would not only be self-productive, but would receive a constant stream of gifts.

How can we extend the sphere of Spiritualism if we can not proselyte? By education of the masses, teaching the great truths which are misunderstood or wholly unknown to them. How and through what means shall this education be conducted?

Years ago it was proposed to found a spiritual college, and quite a large sum was subscribed, but the project was found impracticable, for there could not be made to appear essential difference enough between such a college and those already in existence to assure support from students. Beyond the psychological department every study must remain the same. Spiritualism sheds new light on mind and biology, but these have not yet been sufficiently investigated in their new aspect to become formulated and admitted into the collegiate course, though they undoubtedly soon will be. If Spiritualists were to found a college they could not materially depart from the curriculum of Cornell, Ann Arbor, and many of the State universities, where perfect freedom of thought and speech is allowed, and not the least trammel of theology apparent.

Especially will this apply to the Pacific Slope when the Leland Stanford University is equipped the equal of any in the world, and unobjectionable in the liberality of its course of studies. Another institution of the kind would damage rather than assist the liberal cause which should give all its support to one great institution of learning rather than divide between those weak and struggling for life.

In the past the world was ruled by the orator. The speech of the statesman controlled the hour, and the pulpit led the unlettered masses. Demosthenes, by his silver tongue, could array Greece against her common enemy, and Peter the hermit, hurl Christendom against the Moslem in vain crusade to wrest the sepulchre from the hands of the infidel. As a last illustration, Beecher, Thomas

(Continued on Third Page.)

[Written for the Golden Gate.]

The Logos. No. 1.

BY JOHN CUNNINGHAM.

The Imagination of man, in an early age, speculated on the origin of the Universe; and, specially, on its Source or causation—personified as the supreme God who produced and controlled it. And so now; and actively.

The earliest ideas and forms of Religion were eminently Spiritual; as the most searching and reliable investigators aware, and with—intuitively suggested—assurance. In a normal state of nature, undisturbed and undiverted by the ambitions and cares of so-called civilization (that "little knowledge" and mere earthly time and purposes which have so beclouded and perverted—though eventually for benefit—the esoteric aspirations of the human soul), man derived mentally much, and the inestimable, through his spiritual entity from his INTUITION. Ignorance as to earthly conditions has sometimes served, like an inclosure, to protect from muddiness the bubbling springs of the soul. Nor had imperfect physical sciences yet absorbed or misled.

There ensued a lower or exterior or superficial speculation (arising from the cribbed and straining earthly life), which vented itself in the old mythologies—systems of the personifications of solar and planetary influences; of, also, the physical elemental forces; and of fancied future states—transmigrations, rewards, and punishments, hopeful or despairing existences—or of a present condition of riches, sensual luxury, and conscious or biological honors and worldly glorifications, specially in social distinctions, ecclesiastical preferences and political powers and supremacies.

Out of this latter speculation came the notions of certain dualities as realities: Light and Darkness—Good and Evil—the good Mind and the evil Mind—the nether World and the celestial World, with gods for both—God and Devil. Sin or evil was, from these premises, logically shaped into an allegory based on the assumed fixed notions: that Darkness itself was the devil; that Darkness was a power that had the ever-creeping capacity to swallow up Light; or that the Devil was a female Dragon of Darkness (the old serpent); or that the "Dark" and the "Day" were born twins of the "Great Mother," some called Nature, some the Universe. Be it noted that the Biological (now regarded by materialist-scientists as a life element inherent in matter or Mass) was an analogue of the Physical, and *vice versa*, or a mystical compound. It is now fast coming to be known that the present so-called Christianity, or properly, Jesusism, derived its ecclesiastical (church formulated) theory or its essential traits and dogmas—humanly manipulated—from the secondary mundanized speculation or the ancient mythologies. The idea of the "Resurrection of the Body" (provided for, as in mummification), has been clearly traced back to ancient Egypt; Satan and the serpent have been derived from the personified Darkness and the serpentine dragon; the alleged nether and upper regions suggested to priests Hell and Heaven; from the supposed eternal conflict of Good and Evil (Zoroaster modified it for Bactria), and to promote Church potency and influence, the polity of Priestcraft engendered the dogmatic ukase of eternal punishment, as a controlling terror suitable for man; and in such myths, as Osiris, Isis, and Horus (a Trinity or "trid state of being"), mundane sectarian theosophy found the developed germs of a theological system of Father, Holy Ghost, and Saviour—Son, *proximate and adapted to this planet*. All of all this is of the secondary and clerical speculation. In the prime speculation of Egypt there was, also, the supreme *universal* God, called Ammon, who to its learned initiated was aloof from and above its mythological temple or church system and their other gods. So with a few hierophants of other mythologies and peoples.

The idea of a sublime universal Divinity! In this is the germ conception of a universal Religion or Spiritualism—for the star Sirius as for Earth, for angels as for men! For whom not and for where not is *The Logos*? Are earth books or its Holy Scriptures read throughout Space and on its worlds? How far did the germinal idea take or have place in any or all of the ancient mythologies or theologies? Was the Jehovah of the Hebrews pertinent to the universal, the planetary or a peculiar community?

Let it be taken in mind that three systems or three phases of one system have been dimly before mankind.

1. A theology that pertains to the universe, and should be commensurate with it. And this with alike its spiritual and physical infinities and affinities.

2. A theology that circumscribed itself to our solar system. This embraced as a part of it the Astronomical religion.

3. A theology that specially pertained to the Earth and its heaven, apart from all the stars, the sun and the moon, which the "Genesis" of the Hebrews and the Jesuites dwarfed and limited (until the modern Copernican system or our fuller and grander Astronomy of the last two or three centuries, demonstrated otherwise—Thanks to the Universal and One God!) to being only lesser "lights" in our "firmament," to give night and day to concealed and ignorant man!

The term *Christ* is not a human name, as Jesus or Mahomet is. Christ as an ap-

pellation, like king, general, bishop, president, prophet, is a title descriptive of a character, as a messiah, the anointed, a revealer or spiritual exemplar. It has been, in the human ages on earth, applied to a number of persons; why should any race or nation, Jew or Gentile, have a monopoly of it? For Spiritualists, Christ may be defined: as individualization of spiritual identity; or a perfect spiritual model, as an attainment.

Even after Columbus; yes, after Copernicus and Galileo, and until our present Astronomy, as also, Geology and Chemistry, came to be somewhat comprehended, all mankind (inclusive of self-styled Christians) believed that this little planet (Earth) was a plane and the centre of the universe; that the sun revolved around it, and was a smaller body; and that the stars, now known as grand luminous worlds at immense distances in infinite space, were petty orbs or large torches of light, conveniently near and small. These considerations could but induce limited conceptions of the Omnipotent, Omnipotent, and All-good. In comparison with our "progressing" and present proper religious idealism, Divinity and its Attributes and compass were limited to a small scope in the ordinary ancient and even modern mind. The gods of the Mythologies (and every known religion is largely mythological), were petty beings of limited powers and functions, great only comparatively with men, who freely in their faiths conferred upon them all human qualities, whether passions or virtues, weakness or capabilities, in amplified proportions. In view of these rectified facts and idealities, are we to be more surprised at the statement that the God of the Jews was a very angry and somewhat blood-thirsty and land-taking personage, or that the Old Testament asserted that the sun stood still at the command of Joshua, or that the New Testament created or improvised (which?) a star of Bethlehem as a guiding "light," than at the existing fact that the amazing crudities of what is claimed to be the religion of civilization should be insisted on and taught, not as a remnant or outcome of barbarous superstitions churchified into a system of clerical power and livelihood, but as (in one sense) the veritable *Logos*!

And so with the scores of other creeds on earth; various of them claim to have "The Word;" yet they all belong to or are of the secondary speculation and the third class of theology.

But the *Logos* has other and higher comprehensions than the formularies of supposed or asserted revelations, whether *Zend-Avesta*, *Rig Veda*, Bible, Koran, *et al.*, compiled by man, have comprised. Even the lexicographers give to the term *Logos* two leading definitions: 1. Holy Ghost; 2. The Word. The narrowness, the perversity and the diverse and curious wrangling which have been associated with the inquiry of its meaning and its supposed importance, specially by the early Jesuites and ecclesiastical philosophers, should induce, upon the part of Spiritualists, a fuller and more discriminative attention to a subject which suggests, and appears to lead to, the very heart and gist of all things.

Science during the last hundred years has made great strides into some comprehension of what were deemed the mysteries of the Universe; and whatever relation the universe (spiritual and physical) may bear to Earth and to the nature and destiny of man as a *locum tenens* on this little planet, it is of the gravest moment to him as an animated inhabitant here, and must command his most intense consideration. He need not attach much importance to either the idea or form of religion on this globe in any of the senses which it has developed as a mundane institution, or in any of the many meanings with which the varied sectarisms have beclouded and bespangled it. The Knowledge which enlightens man as to God or the Genesis and as to the Universe and its unfoldment in every element and detail, is now and must ever be the only source of his enlightenment in regard to the Sublime: Fatherhood, Brotherhood and Unity. We are a part of an infinite Universe.

Let me call, at this stage, attention to that significant Chapter (XXI) of Gibbon's History of the Decline and Fall of the Roman Empire; and which is a statement, remarkable in its research and in its fullness of authorities, of the wonderful discussion of *The Logos* by sectarisms and religious philosophers, at and after the religious epoch (A. D. 325) of the Council of Nice, and in the reigns of Constantine and Constantius. I commend it to the careful study of all inquirers, and, specially, to the reflection of the philosophic Thinkers.

CHARLESTON, S. C., January, 1888.

A BEQUEST of \$1,250 has recently been left by a retired wine merchant to the British National Temperance League to be given as prizes for the best essays in advocacy of the principles of total abstinence.

THE man who revenges every wrong done him has no time for anything else. If you can make your life a success, you can afford to let dogs bark as you go by.

WE can easily manage if we only take, each day, the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of tomorrow before we are called to bear it.

WHEREIN consists the happiness of man? In the satisfaction of his faculties.

A Worst-Ed Argonaut.

EDITOR OF GOLDEN GATE.

The *Argonaut* of the 28th ult., in commenting on the alleged exposure of the "Blavatsky and her dupe, Colonel Alcott, with their numerous following of philosophical idiots," includes in its contempt and indignation the pretensions of Spiritualists.

Now I, for one, protest against being confounded with occultists, Christian scientists, mind readers, reincarnationists, or any other wild theorists, existing either on this side or the other side of Jordan, that may have tacked their vagaries on to Spiritualism.

Spiritualism is in no sense responsible for the theories of every visionary that accepts its facts, any more than it can be held responsible for the miracles of ancient or modern Christianity.

Facts, dear brother *Argonaut*, cannot be sneered away. They are the stubborn things that are undermining your antiquated structure. Like the toro, they are honey-combing the foundations of your creeds, and they are stubborn as mules—hence those tears.

Do not flatter yourself that the facts of Spiritualism can be shaken by any number of exposures of theosophists, occultists, or any other fads or superstitions. They, the facts, exist *per se*, accessible and patent to any enquirer, as are the phenomena of chemistry to the chemist, or the constitution of the sun to the student of astronomy; only needing the intelligent observer.

Skepticism is always more commendable than credulity; still, skepticism has no right to be insolent.

"We have no patience," says the *Argonaut*, "with anybody who claims the ability to draw aside the veil that at death drops between this and a future state;" and only indignation for the knavery of Spiritualists, etc.

The *Argonaut* does good service in exposing the mummeries of papistry, but why not also expend some of this righteous "indignation" upon the weekly teachers of ridiculous legends; as, for instance, the whole story, which lately occupied brother Scudder's pulpit for several Sundays, when he met the agnostic objections by demonstrating the feasibility of furnishing the whale's interior with air bags, for Jonah's use during his three days' incarceration. Yet even had the matter been urgent, it would have been so much easier, says Ingersoll, and so much simpler, to have provided a steam tug to have landed the recalcitrant prophet—and here the question arises, Was Nineveh worth the trouble of fitting out either a whale or a steamer?

But who cares about the patience or impatience of anyone on the subject? Spiritualism is here to stay. The science of spirit telegraphy can be no more forgotten or abolished than the Atlantic cable, the spectroscopic, the telescope, or Edison's electric light, and, like those discoveries, it has grown from small beginnings into gigantic proportions.

Forty years ago it made its modest appearance in a modest family, in a little village, much to the disgust of the savants and pious people of that day; but, like the spot on the hand of Lady Macbeth, it couldn't be rubbed out, or laughed out, or derided out, or shouted out, and, like a prairie fire, the windy denunciation of its enemies only spread the conflagration.

In San Francisco, the first rap was heard in 1852. Bonell was the first medium. I went to laugh and returned to think. I received answers to mental questions, became at once interested in the matter, and invited some friends to meet on board my ship, the "Edwin." Ignorant of the *modus operandi*, we simply sat around the cabin table, and awaited developments. There were present, beside myself and brother, Captain Bowen and son, Captain Roberts, who still remains with us, Captain Dring, George Aikin, the British Consul, and several others whom I have forgotten.

Soon raps were heard on the table, and it was agreed that each should in turn ask questions. My brother and I were serious in the matter, as was also Captain Roberts; the others were incredulous, and regarded the whole thing as a joke.

I only remember the questions of two members of the coterie. One, Captain Dring, whom all old-timers will remember, after receiving an affirmative to his enquiry if any spirit friend of his were present, asked, "Where did my father die?" the responsive raps spelt out the name of a place, which I have forgotten. I think it was "Parana" or "Parama;" no one recognized the name. At any rate, the Captain exclaimed, "That is all humbug; he died in Surinam." "There is some mistake," I said. "No," came a thundering rap. "Is that the correct name?" one asked. Three loud raps affirmed "Yes." I then questioned the Captain, "Do you know in what part of Surinam your father died?" He did not. I got out my chart book, and there on the map of British Guiana we found the name of the place, as spelt out, situated on a river bank, some miles in the interior.

Now, where did that information, hitherto utterly unknown, come from? Tell us, ye Brothers Fullerton, Harcourt, Pixley, etc., who made those raps?

I afterwards learned from the Captain that his father had gone out to Surinam when the Captain was a boy, and they never knew what became of him—probably died of fever in the interior, far from friends. They had no news from him after his arrival in Demerara until the

sentient table conveyed this information to his son.

The only other question I remember was put by George Aikin, whom old residents will remember as being of a rather jovial disposition. The reply was a reproof, and an emphatic command from the spirit purporting to be his father to go home and marry so and so, spelling the name of a young lady to whom he was engaged, and whom he did afterwards marry in Liverpool.

This broke up the meeting, as the table banged about the room; and while trying to hold on to it, one of the legs was torn off. Had brother Maclay been there, he would have said it was the devil to a certainty. But I think that it was exuberant joy on being recognized in that dawning of Spiritualism.

The table appeared to be charged with electricity, and the very fibres of the wood seemed to vibrate. The meeting broke up in disorder—the first and last circle held on board the old "Edwin."

Now there was no medium present to delude innocent professors, and the members of the circle were almost strangers to each other—certainly none knew the other's antecedents; and if they had, they could not have caused the raps to come invariably on the table under the hands of the questioner; nor could they have torn the leg off the cabin table. This might be "lifting the veil," as Brother P. has it, with a vengeance. Some object to the undignified character of the phenomena. Is it likely, they say, that spirits would condescend to rap on tables, etc.; but the question remains: "If spirits do not control these things, what does?"

The Rev. Fullerton—I simply use his name as the exponent of a class who denounce phenomena which are perfectly natural; that is, provided we continue to exist—while they assert the credibility of the most unnatural things, that they say occurred thousands of years since, and which are contrary to common sense.

All spirits with whom I have conversed assert that they have to learn *first* how to manifest the spiritual phenomena. Nothing occurs contrary to law, and there is no royal road to knowledge, either here or there. Knowledge has to be acquired by application. Miracles, on the other hand, say theologians, are events that have occurred in former ages, contrary to the truth of which you have to accept, as a condition of salvation, no matter how repugnant to the common sense; as, for instance, the conversion of water into wine—that is to say, the conversion of simple hydrogen and oxygen into a liquid containing alcohol—which, if introduced by sleight of hand, was no miracle, and if not introduced, was not wine. And to add carbon by a mandate would be just as impossible as to put 90 degrees into a right angled triangle.

It has become a favorite theory among pietists that the miraculous wine at the marriage feast was unferrimented wine, appearing to contend that crude wine was more pious than that which is purified by fermentation; a natural process, which eliminates carbonic acid and tartaric argols, deleterious elements which Jesus would scarcely furnish to his friends.

The fact is, Spiritualism is natural, and its phenomena can be proven; theology is unnatural, and cannot be proven; hence the antagonism. A. Y. E.

[Written for the Golden Gate.]

From the Sun Angel Order of Light.

[Given through the mediumship of Mrs. E. S. Fox, wife of the Sun Angel Order of Light, by one of the children of the Order.]

While yet I remained in my earth home it was my privilege to become a member of the Sun Angel Order of Light. In my earth-life I possessed a mind that would not accept the creeds of the church. I was an avowed materialist; was called infidel by the church, and was happy if I could engage them in controversy, for I loved argument, and, as I thought, had the best side of the question to bring before their minds; was never obliged to beat an ignominious retreat. When the claims of Spiritualism were brought to my notice, and I had an opportunity to investigate them, I did so to my satisfaction, and became convinced of their truth, not through blinded faith, but actual knowledge.

Soon after the Order of Light was established on earth, with my wife I became a member. And to the brothers and sisters of that Order I have a message today. The truths taught by Sadié and the band appeal to the highest reason of man. They are those for which humanity are reaching, striving with all their unfulfilled powers to grasp and hold as the rightful possession of every human soul. To know that our friends return and give us tangible proof of the life beyond the grave, has been considered a step in advance of the popular theology of the day; and so it is. But beyond that are other truths, is greater knowledge, for there are grades, spheres of human life, one in advance of the other, as here you see different degrees of intelligence manifested.

While I was in earth-life I met friends of that life who had passed over, and took them by the hand. But there came to me in materialized form my own guardian angel. She also took my hands in hers, and spoke to me, saying she came direct from the halls of light. Her angel name and my own (dual names) were given me. In my very soul I felt and knew she was mine—mine for all the

eternities which remain, an uncounted number in the future, which has now opened its doors to me. Through her silent ministrations I was being prepared for the inevitable change so much nearer than we could expect.

But it is all right. I have taken my place in the halls of light. My earth work is done, as far as these hands were able to do it, and, although I can not mingle in the earthly form with those I loved on earth, I am with them still. To tell you of the Order of Light just what that Order is able to do for its children would take many words. Through its influences and the power of the guides assisting my own guardian angel, my path was made smooth to the river of death. I was taken quietly over, was carried to a place of rest; all trouble was taken from me, and the happiness and peace of that life it is beyond the power of earth words to express to you. My mind was exalted above earth care and worry; trouble I saw not, but with loved ones who had only gone before I met. One after another came to take me by the hand and bid me welcome to the land which henceforth was my home, not that I forgot entirely the condition of those I had left. But they, too, were comforted; they were surrounded with an influence of strength that bore them bravely along. No great lamentation reached me to call me back into earth conditions, and if earth friends could but know and realize the strength and joy the released spirit feels when earth friends are brave, they would try to exercise all the strength they could call to their aid. We realized, both spirit and mortal, the sustaining power of the higher spirits who are guides in the Sun Angel Order in the highest heavens. I realize the fact that there is no death, but only the stepping from one condition of life to another. I wish these truths could be taught to and accepted by every thinking person in the land.

There are many of superior minds who want proof of the life beyond. Could I but reach such minds, I think I could demonstrate to them the power of truth. Here I am, happy in spirit life, I who never believed the foolish trash preached from your pulpits, and therefore had not faith to save me, but through the power of an unfolded life; through living, doing as well as I could see to do away. I have reached a height in unfoldment never gained before. I have recorded in my own life history another chapter of the experience, have reviewed the same in the light of the spirit world, have noted its mistakes and failures, as everyone will, closed the book, which is sealed with the seal of love that is immortal, and with others it is laid away, and marked, "A book of life's lessons." The lessons gleaned therefrom are all my own, and from them I have much which will remain forever. To the friends of my life I would give a message, but to many it would be like talking to deaf ears, and I refrain. There are lessons of all kinds to be learned; one needs this, and another that. I find each one will have just that which is most needed by his own soul. The fact of many incarnations tells you that not all experience can be met and teach its good lessons in one earth life. Such a thing is impossible. But through repeated incarnations we learn all life's lessons, and at last are able to rise superior to matter, and take our place in the universe of the All Wise. My own life is happy. I have a home of light, where dual souls dwell, and where love and wisdom meet. Thus I give my experience and words to Sadié's children, my own brothers and sisters in the Order of Light. Yours truly,

A. W. FOX.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.

OSWEGO, N. Y., January 16, 1888.

Changes in our Age.

Our age, we all know, is witnessing a prodigious change. A truer philosophy of human nature has lifted it out of the wreck of its abasement. It has laid stress on its ethical elements, and demanded that they should once more be recognized in religion; and it has declared that salvation means deliverance not from future wrath, but from present sin. The larger view of history has embraced new facts, which teach the rise, and not the fall of man. And the assurance of human progress contains within it the assurance of a mighty law, under which his motive powers are guided; and he is borne on toward an unseen goal. For the conceptions of science, which have everywhere introduced order into the external world, are entering fast into the seeming confusions of affairs, and planting themselves steadfastly amid the relations of men, of classes, and of nations. And the great democratic movement of our time is profoundly influencing religious ideas, sometimes encountering them with a clash and collision so violent as to overthrow traditional conceptions altogether, sometimes inspiring them with nobler ideas and filling them with a fresh enthusiasm. Nor have the minor processes of literary investigation been without their fruit. They have helped to cut down ancient prejudices which still cumbered the ground. They are destined, as their import is more and more understood and trusted, to prepare the way for that reconstruction of theology which history, philosophy, and science alike demand, on behalf of the present hour, in the interests of the humanity of to-day. —Rev. J. Estlin Carpenter.

Prize Essay, No. 2.

Continued from First Page.

and swing lead the Christian world to higher grounds. But mark how blends here another force. Only a handful listen to the words of these speakers. How limited would be their influence if they only reached those who assemble in their churches! The spoken word is caught and stamped on the printed page, and soon by the hand of steam broadcast over the world. A thousand may hear, millions may read, and millions more to all coming time.

The press has taken the place of the orator and preacher. It has become the educator of our time. The newspaper is becoming more and more the instructor of the masses. It is always accessible, and between its interesting news are scraps of wisdom, scientific intelligence, moral precepts and examples of noble lives. Hence those who seek the advancement of any cause, first found a journal devoted to the same, and a publishing house for the issue of their special literature.

The Pacific Slope fulfills all the requirements which make certain that it will become the great intellectual center of this country. In the quick soil of its intelligence the seed of the New Philosophy need only be planted to bring forth abundant harvest.

The press stands ready to do this work: To carry glad tidings of emancipation from the bondage of superstition and the thrall-dom of ignorance, and the better views of life to all the world. How can we best employ it? This we may partially learn of the various sects who have brought it in requisition.

The first step is the endowment of a publishing house, with sufficient means, not only to publish books, but a weekly paper which should engage the best talent of the cause, and be an epitome of the world's advance from issue to issue. It would follow the policy indicated by love and justice, because not dependent on the whim of subscribers for support. Its object should be the promulgation of Spiritualism in all its aspects and instruction in the pure and beautiful system of religion and morality which flows from the highest ideal of the present and the future life. It must necessarily be free from personal influence, just to all, and the foster mother of writers, speakers and mediums.

After the paper, the publishing house should be able to issue the best books, pamphlets and tracts on this and kindred subjects, at a price as near cost as practicable. If possible a special endowment fund should be set apart, so that should those wish for books who are not able to pay for them, they could be supplied. Instead of the dearest literature in the world Spiritualism would then have the cheapest.

With the publishing house should be connected a central bureau of information on all subjects pertaining to the spiritual philosophy and headquarters of its speakers, writers and mediums. There should be mutual trust and dependence. The circulation of reading matter opens the way for the lecturer, and the latter creates a new demand for the products of the press. The two go hand in hand, mutually aiding and supporting each other.

Whether it would be better to take one of the journals now published in California, or consolidate them all, or begin anew, are questions of policy, not within the limits of this essay; but were it practical there can be no doubt that the greatest good would follow the consolidation of all into one central power. A strong organ, of an organization having its work laid out before it, would bring better results than several struggling efforts, handicapped for want of sufficient means.

Once established, the journal would become a mighty power and command attention to the cause it advocated. The best talent would be attracted into its service, and being rewarded, would have leisure to perfect and polish its contents. The new discovery, the profound in science, the beautiful art, the freshness of imagination, the communion of the departed, the exalted examples of devotion, of trust, of unselfish love, would fill its columns. As the secular press, in its eagerness for exciting news, reflects the world at its worst, this would reflect the same world at its best, in the exaltation of its spiritual life.

The nucleus of a library of books relating to spiritual, moral and religious subjects should be formed, and a reading and circle room would be essential, so that visitors from a distance, and those who desired, might be entertained, and assured that the attendant mediums were genuine and true.

In connection with the paper, prizes might be offered for the best articles on subjects announced from time to time, and for original investigations of the phenomena of mind and spirit. These prizes should be sufficiently large to make it an object to give the individual attention to the subject investigated or discussed. Spiritual phenomena are subject to such subtle laws and conditions that whenever they occur they should find competent observers, and by stimulating investigation a vast array of facts might be collected.

In connection with the publishing house another important work might be done, which might be made of itself an incalculable instructive power. The secular press is for the most part free and generous in tone, and however much it may deride and sneer, it is ready to publish well

written articles in favor of Spiritualism. Suppose one or more of the best writers in the ranks of Spiritualism were endowed, so that they might give their whole time to furnishing articles on Spiritualism as they thought most advantageous, how soon even the most conservative would beg for contributions, and reaching a new and hungry audience, how great would be the influence excited. By itself this scheme would be of infinite importance to the growth of Spiritualism. It would do a work which could be done by no other means.

In case of the failure of everything else, this would rank of next importance, and take the place of the special journal. It would be an arduous task to weekly and daily survey the field of journalism, decide when an article might be dropped into ground prepared to receive it, and what that article should be. It would require rare tact and versatility of genius, or better, a high order of impressibility, granting which, what incalculable good might be accomplished in bringing the truth to those who would hear of it, or see it in no other way.

These details at the proper time would be easy to arrange, and are introduced to show the wide range of capabilities of the proposed enterprise and the great influences which would flow therefrom.

To epitomize this scheme:

First—The endowment of a publishing house.

Second—The publication of a weekly journal which shall rank with the best, and reflect the world at its best, seen by the light of Spiritualism.

Third—The publication of books, pamphlets and tracts devoted to the cause at cost.

Fourth—The organization of a central bureau of information, of mutual benefit, and unite writers, speakers, mediums and all interested into an harmonious brotherhood, working for one common object, the promulgation of truth, and its right living.

Fifth—In connection, the foundation of a library, reading and circle rooms.

Sixth—By prizes and other means seeking to stimulate investigation, and develop the best thoughts on subjects relating or connected with the spiritual philosophy.

Seventh—The foundation to advance Spiritualism. The foundation to advance Spiritualism in California would at once dignify the cause by giving it the potent power, and the money employed in the enterprise would be like the purse of Fortunatus, or the widow's bag of meal; it would replenish itself, and by every good accomplished, be increased.

HUDSON TUTTLE.

BERLIN HEIGHTS, Ohio, 1888.

Dr. Stansbury and Mrs. Whitney in Stockton.

EDITOR OF GOLDEN GATE:

We have had Dr. Stansbury and wife and Mr. and Mrs. J. J. Whitney here the past week. They were not disposed to give sittings till they had enjoyed a short season of rest from their recent exhaustive labors, since which they have been kept very busy with their usual good results in giving messages to those who came. Soon after the Doctor arrived there was an earnest desire on the part of some of the friends for him to give a seance for materialization.

Owing to conditions it seemed to the Doctor and his wife rather a hazardous undertaking, and they did not at first receive the proposition with much favor, but consented with much misgiving to try the experiment if his guide should find names enough that were acceptable to form the circle.

The impression those received who made the proposition to the Doctor was this: That he and his wife didn't claim to be fully developed materializing mediums, but had the power sufficiently when sitting with their own friends at home, or with a company of Jeannette's selection, to produce those results. In this case if they tried they could guarantee nothing. But the per cent of power which they possess, be it more or less, would be a nucleus around which the forces brought in by the members of the circle could gather to be utilized and managed by their guide. If the members of the circle should prove to be possessed of the power, and were harmonious in their ways, they might reasonably expect a fair degree of success, though not to the extent attained in their own home, as here they would be at a disadvantage, being in apartments that they had occupied but a short time, and in a public hotel.

A seance was arranged for Friday evening, to be held in a suite rooms at the Commercial Hotel, just across the hall from the ladies' parlor, and the first attempt they had made outside of their own home. Their sleeping room had to be used for the circle (the bed having been removed) and the reception room for a cabinet for the forms to materialize in, a curtain being hung across the doorway, between the two rooms, about six feet high.

The room for the circle was a long, narrow room, so that those at the farther end had rather a poor chance to inspect the forms as they came out. Between the two rows of sitters there was barely room for the forms to pass along without crowding against us.

The light, the first half of the seance,

was such that we could easily distinguish our friends. There is a door leading from each of the rooms which was locked, and at any time to open these doors would let in the light from the hall, which was kept lighted till near 10 o'clock, and which, as usual, the lights were turned down by the hotel managers.

During the evening there were about twenty-five forms in all appeared. Five or six were male forms; some with short beards and some with long ones. Half a dozen or more children came out, and about the same number dematerialized outside the curtain. A dozen or more were for parties present, and they said, bore a strong resemblance to the originals. One strange gentleman came who was said to be John King by a gentleman present who has seen him materialized a number of times. On being asked if it was him, he nodded assent.

It was said there were six dematerialized outside the curtain. I was standing close by two when they disappeared, and after I moved away for others to come up, there were three or four others. The forms I saw go down were the usual high for a lady when they commenced settling, and went down till nothing could be seen.

It would have been much more satisfactory if the room had been shaped to have given all a chance to see and be nearer the forms. "Jeannette" walked up the whole length of the room three or four times, shaking hands with all; and other forms came part way up.

The forms were not so distinct and clear, and didn't come with as much strength as at Dr. Stansbury's house, when I was there; but, considering the conditions, it was a remarkable success, and highly gratifying to those who could get near to where they came out.

It should be remembered that in these manifestations there is no medium entered, none behind the curtain, Dr. Stansbury and wife mingling with the circle; but Mrs. Stansbury seemed much distressed by the moving about of the company at times. There were about twenty-five of the best people in Stockton present.

Sunday night Mrs. Whitney held a meeting at the theatre, which was well filled, except the gallery, at twenty-five cents admission. She was introduced by Dr. C. Gratton, who made some very appropriate remarks previous to the commencement of her seance. The audience was first-class, and preserved most perfect order throughout, in answer to her request that there should be no applause; but after she came out of her trance, there was a suppressed murmur of applause all over the audience, attesting their appreciation of the many remarkable tests which came for people of all classes, most of them for strangers to her, though of course some could have been gathered from public report.

But it would take pages to give the particulars of the many tests given to the great variety of people, not only giving names in great number, but many circumstances connected with the parties. Quite a number who were skeptical of a future life got tests that could not fail of a lasting effect.

I should hazard nothing in saying that more proof was contained in that one meeting of immortality, than could be furnished at all the churches in town, and her guides gave an impressive lesson to the boys present, reminding them that their dear mothers in spirit-life were watching over them and praying for them never to put the intoxicating cup to their lips. In the number of her tests, she surpassed any occasion that I have ever witnessed in San Francisco.

L. M. BOWDOIN.

STOCKTON, Cal., February 15, 1888.

NOT a seed on the face of the earth could be made to grow by what is popularly known as force, or power. But by influences so gentle that they are hardly appreciable the acorn swells into the storm-defying oak, and a continent presides its annual burden of golden grain and luscious fruit. Many a flinty rock, on which the chisel could make but little impression, has been disintegrated and decomposed by atmospheric and climatic influences, and now mingles with the dust of the earth. Many a wayward son, whom authority and harshness were hurrying to ruin, has been saved by the gentle tones or the pleading tears of his mother. Many a culprit, unmoved by the severest punishment, and by the agents of muscular morals given over as incorrigible, has been brought to penitence and reformation as a sister of charity or an angel of mercy touched the divine chord in his soul, and recalled the associations of his childhood, and the prayer his mother taught him. The Beatitudes of Christ have blessed and saved more storm-tossed and suffering souls than all the anathemas of the world.

—Eli Fay.

GUARDING THE GOLD.—The Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer doors instantly; and they can not be opened again except by special process. This is done to prevent the daring and ingenious unemployed of the metropolis from robbing the bank. The bullion department of this and other banks are nightly submerged several feet in water by the action of the machinery. In some banks the bullion department is connected with the manager's sleeping room; and an entrance can not be effected without shooting a bolt in the dormitory, which in turn sets in motion an alarm.—Gazette.

Introspection.

EDITOR OF GOLDEN GATE.

Since my writing to you some time ago, I have been haunted by the conviction that I should write to you again on my present position to Spiritualism; though why that should be of sufficient importance to the readers of the GOLDEN GATE, may not be very clear.

My retrospections provoked introspection, a sort of summing up of what I have been and what I am now spiritually.

Through all the varied forms of faith and systems of speculation, I have, since 1866, wandered, according to the extent of my opportunities and ability. I loved the sturdy, matter-of-fact materialist, dwell in his tent, and partook of his hospitality. The Spiritualist fascinated me by bringing before me facts the materialist had either overlooked, denied, or explained away. With the Spiritualists I abode awhile, partaking of their love feasts and angels' food.

I really wished to be of them, to know what they knew, and aspire to the same destiny to which they seemed to be so sure of. I went so far as to become one of the officers of the first incorporated Spiritualist society in San Francisco, and helped to ordain to the Spiritual ministry Miss Eliza H. Fuller, who afterwards became Mrs. McKinley, and who has lately joined the throng of ministering angels on the other side. Perhaps it was this organized fence, perhaps the unbounded credulity of many Spiritualists, perhaps the omnivorous appetite of the great majority in regard to mediumistic pabulum, or a mixture of all, that disaffected me; however, disaffected as I became I fell back into the arms of my materialistic love. But I did not go back the same as I had left it. My own personal experiences, and those of others which I had witnessed, with the usual phenomena at that time current, had given me higher ideas of the power of the human mind, and I believed that, whatever Spiritualism really was, man himself was much more than he seemed. So I felt myself to be the shuttlecock between the battledores of materialism and Spiritualism.

Prior to all these experiences, I had, partly to kill time and partly to satisfy curiosity, been a student of astrology and occult philosophy, and I believed that beneath its vast amount of verbiage, rubbish and pretense, there lay some precious truths. I still think so. It had the effect of turning my thoughts in a new direction. I read Plato, poured over Cornelius Agrippa and everything on occult philosophy I could get. I gave to the readers of the *Banner of Progress* my gleanings from that field. Later on a few of my thoughts found their way into *Common Sense*, a spiritual paper edited by W. N. Slocum. In this latter paper I gave my thoughts perhaps more clearly than ever before. I was a theosophist, though I had never heard of Madame Blavatsky; I did not know that there was a mahatma or any of the strange things since reported of India. The following quotation from *Common Sense* will convey an idea of the position I had reached:

I base my entire hope and faith on the idea that what I am essentially is eternal and perfect, and will outlive eternally the transient and organic. The organic must perish with all its hopes, affections and desires, when they have subserved the purposes of the eternal and essential.

Sometime after that, theosophic thought and occult philosophy found expression in the *Spiritual Scientist* in Boston, to which, also, I contributed a few of my speculations and convictions, introducing myself in the following terms:

I am not a Rosicrucian, a Brother of Luxor, nor a member of any occult philosophical society, spiritual or occult. Nor do I think that Spiritual monopolies are any better than the terrestrial monopolies which obstruct the progress of individual and collective humanity.

I became more and more deeply interested in theosophy and the varied societies which seemed to rise all at once to the surface. A great deal of their writings read to me as jargon, mystical nonsense and pretentious wisdom, or folly masquerading. Even at this later day they are not a bit clearer. Nevertheless, I am a theosophist. I am also a Spiritualist, and see as much that is objectionable in Spiritualism as ever. I have been surprised to hear it stated that Spiritualism and theosophy are opposed to each other, and that theosophy means to supplant Spiritualism.

Two years ago I visited San Francisco, and was surprised and pained to find that the *odium theologicum*, in its most malignant form, as bad as I had ever seen and felt it among the Presbyterians, had invaded the ranks of the Spiritualists. The theosophists seemed to be the objects of their attack, and had taken the place of the "orthodox." An orthodoxy had been established in Spiritualism. I find that at least one of the most brilliant Spiritualist writers has entered the field with heavy charges of sarcasm, wit, vituperation and illiberality, poured out upon the heads of those who do not accept orthodox Spiritualism and have theosophic tendencies of thought. Knowing the possibility of my being in error, I have reviewed the ground on which I stand, and the steps taken to reach it, prepared to retract them if I found myself wrong. I have been unable to detect a flaw in my position, though my ignorance and lack of logical training may have prevented my finding it. I still believe, and perhaps, in my egotistic vanity, feel that I am conscious of being an eternal entity; that that which thinks—the

Ego back of all in my being—is not an organized thing, capable of disorganization, but in itself the organizer. I cannot conceive of matter evolving this which has an immortal destiny.

The eternity of individual identity is the central point in my theosophy, and gives meaning to the prayer of Jesus, when he said, "Father, glorify me with that glory which I had with thee before the world began."

Imagine Socrates, Plato, Pythagoras and Jesus under the withering fire of our modern orthodox Spiritualists! Place "danger signals" before our youth when they read Plato or Jesus, lest they be led astray by illogical vagaries.

There is much in Spiritualism and in theosophy that is not very clear; much in both that appears absurd and nonsensical. The fault may be in me. I am willing to admit the probability of a large percentage; but the greater trouble, I fancy, lies in the very great difficulty in the passing of communications between the two states of existence.

That which comes to us partakes so much of the earth, or is so much a jumble unworthy of either, that we are left to speculate and conjecture regarding details. With Eunemose we conclude "that nothing is known (positively) concerning a spiritual world," we are only certain "that a spiritual communion exists between man and man, and therefore, also, between man and superior beings."

J. W. MACKIE.

TULARE, Cal., February 11, 1888.

Spies' Spirit.

[Special Chicago dispatch to the Chronicle.]

Quite a row has developed in anarchistic circles. Henry Jastian, an old-time friend of Spies, an atheist, was induced a short time since to visit a spiritualistic medium, and indite a note to the spirit of his departed colleague. A double slate was closed up with a pencil inside, and laid on the table. A scratching sound soon commenced, and continued for some time. When the slate was opened Jastian was astounded at finding the following communication:

MY DEAR FRIEND:—*Veritas odium parit.* For this I paid the penalty. Killed as a man to the physical world, yet risen as a greater man in the spiritual world, having still the cause of truth at heart, unfettered and free, with a great power of discernment of good and evil, and a greater love for my friends, more forgiveness for my enemies, still more sympathy for the weak and downtrodden. I am laboring in the cause of truth.

Dear friend, I never expected to communicate this to you. I believed death ended all. Now that I know life is eternal, how much more do I feel to labor for the souls held in the bondage of ignorance and want, which can only be set free by giving them greater opportunity for improvement. Leading them out from under the task-master and into the broad sunlight of freedom, is still my wish in the immortal sphere. I fear not death here. I glory for life in the spiritual world. I believed that there was no God when I witnessed the wrong and oppression while in earth-life, but I am learning a new lesson, and my heart is softening toward humanity. In time I may be able to forgive my enemy. We viewed things differently, but both were right and both were wrong. Yours in the right,

A. SPIES.

Jastian had this printed in the *Arbeiter Zeitung*, and the faith of many atheistic anarchists received a shock. There was a grand howl from all the radicals, however. The idea of using the name of August Spies, their martyr, in connection with Spiritualism was a most reckless sacrilege in their eyes, and Mr. Jastian soon found himself in hot water. The handwriting on the slate bears a decided resemblance to that of August Spies, only it is more refined, clear, and rounded, with less angles in it than Spies was in the habit of making.

The matter has created a stir among the Germans of the West Side, particularly the readers of the *Arbeiter Zeitung*.

John Gloy, an old friend of Mr. Jastian, says he says he is crazy. Mr. Jastian, however, says he will go on and discuss the matter publicly, and insists that the communication was a genuine spirit writing and August Spies the writer.

Letter from a Little Girl.

[A few weeks ago we published a letter from a little girl, nine years old, and a medium, which we thought well worth a place in our columns. Here is another, equally good, from the same pen.]

EDITOR OF GOLDEN GATE:

You seemed pleased with my little letter, so I will write to you again. Our Sunday-school teacher was very much displeased about it, and said he sent you a sensible article and you paid no attention to it. He is a Spiritualist himself, if he only knew it, but he has got hold of the wrong end of the story.

Yesterday we made Mr. and Mrs. Brookes a visit. I went out to play in the orchard. Mr. Brookes saw another little girl playing with me. I did not see her, but knew I was not alone. Mrs. Brookes says I made a mistake in her age; she is eighty-six years old. She has been a healing medium for many years. Mr. Brookes is a trance speaker. I can not understand all he says, but I am told he is a fine speaker.

There are five families of Spiritualists in this place, all very nice people. A few days ago I was playing and saw a very fleshy lady coming toward me. I started to meet her and she faded away from my sight. I told my grandma about it; she said it was her mother.

IDA BELLE ROMER.

BERRY CREEK, Butte Co., Feb. 9, '88.

GOLDEN GATE.

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SATURDAY, FEBRUARY 18, 1888.

EDITORIAL FRAGMENTS.

Ye shining ones, look down in tender pity upon the heart where nestles no brood of loving thoughts—no holy desire for another's welfare—no gentle promptings to a better life. If there is a being in the universe who, more than another, needs our deepest sympathy, it is that one.

There was never so much honor and virtue in the world as there is now—never so much charity, or goodness—never so much aspiration and striving for the higher life. It is true that vice abounds—so did it ever. But never so little as now. The race is slowly but surely coming "up the steps of time."

Press on, O, pilgrim, journeying through the valley and shadow of death. There is a station just ahead where you can lay aside your burdens and rest for the night—the night that bridges the chasm between two eternities, the past and the future. Beyond, you will find the journey easy and the burden light—if you so will it here.

The man who, from choice, would live the life of a celibate—going and coming from his solitary den through all the dreary years of his existence, until death claims him for his own—with no gentle welcome home, nor parting blessing as he goes forth to mingle with the world,—with no loving hand to smooth the wrinkles of care from his brow,—and with no eye to shed a tear upon his grave,—is a—*is*—unwise!

What better protection from evil associations can a young man or woman have than the thought that the eyes of a loving spirit mother are upon them, and her gentle presence ever near them when they would go astray? If Spiritualism is a good thing for the aged, affording them comfort and happiness as they near the dark river of death, is it not far better for the young as they move amid the temptations and vicissitudes of life?

Those good people who, with their eyes set in the back of their heads, are forever prating of the "good old days," and drawing comparisons between the past and the present, highly unfavorable to the latter, should visit the ruined cities of Pompeii and Herculaneum, recently unearthed from the horrid nightmare of raging Vesuvius. They will there see evidences of moral degradation which would forever close their mouths to the superior excellence of the people of past ages.

Don't worry yourselves by disturbing the palpitant air with bewailings for your sins. That is a matter the remedy for which is in your own hands. If you are under the dominion of sin, why not throw off the yoke and step forth a freeman? Salvation from sin is simply ceasing to do evil and learning to do well. If you know the wrong, why persist in doing it? And above all, do not lay the responsibility of your sinful acts upon the shoulders of another. There is enough of divinity in every soul to save it, if it but thinks so.

"O wad some power the giftie gie us,
To see ourselves as others see us."

So sang the Scottish bard; but the "giftie" are not, unfortunately, as far as heard from, able to bestow that power upon mortals. At least but very few of us seem to have the power of vision introspection to the extent desired by the poet. Some people are shocked at defects they see in others, when the same or greater defects constitute the most prominent features of their own lives and characters. They diagnose others' cases by their own prevailing symptoms, and prescribe accordingly; but they seldom take their own medicine.

The best antidote for vice and crime of all kinds is work, and a plenty of it. If the young man who delights to hang around the saloons, or dance and dawdle attendance upon some pretty miss with a pretty hand, and nothing to do;—if the young woman whose head is "bequeathed" with the "fellows," and who thinks of nothing but dress, and her many admirers,—were both set at hard work—the former at some good trade, and the latter at good, honest housework, or at some other respectable employment that required ten good hours of their time every day, they would both, in the coming years, be happier and wiser.

JOSEF HOFMANN.

No more interesting psychic study is before the world to-day than that of the boy pianist, Josef Hofmann. Here is a lad of ten years, who is like other boys in all things except the one faculty of musical development; and in this he is a marvel to all who have heard him. Without musical training to fit him for any such skill as he expresses—at least, (as our re-incarnationist friends would say, in his present embodiment),—he nevertheless executes, with most wonderful skill and expression, the most difficult compositions of the great masters—of Beethoven, Mozart, Mendelssohn, and others,—and without the least apparent mental effort. In fact, while performing his most difficult pieces, his eyes wander over the faces of his listeners, seemingly enjoying their delight.

In one instance, while a guest at the Vanderbilts, where he was shown all the elegant toys which the children of the rich are permitted to enjoy, he took his seat at the piano, and while thrilling all ears with the marvelous character of his performance, his face bore a pleased yet abstracted look. He was afterwards asked the nature of his thoughts at that time, when he said he was thinking of the many beautiful toys he had just seen.

Thus, it would seem, that the powers he manifests are not the expression of his own spirit, but rather that he is an instrument for some high musical genius in spirit life—not by entrancement, for he is apparently in his normal condition when executing his masterpieces, but by inspiration, or by the independent use of his hands automatically.

Whatever the source of his power, its manifestations are certainly an indication of spirit power that skepticism can not ignore or explain. It proves that the boy is under the illuminating rays of some great musical soul. It will not do to say that his wonderful skill is the result of education, or anything that he has done to bring about such results; for it does not appear that he has done anything, at least not commensurate with his present attainments.

We would like to know the opinion of Bro. Seaver, of the *Boston Investigator*; of Mr. Furniss, the Chairman of the Seybert Commission; or of Col. Ingersoll, the great materialist, on this case. (We place Mr. Furniss' name between those of Seaver and Ingersoll, because of his sympathy with those gentlemen in the matter of spiritualistic evidences of a future life.)

It is said of the infant Mozart that at the age of four years he played the piano with great expression, and even composed minuets and simple pieces, dictating them to his father. He was only eight years old when he astonished London with his own compositions and great skill with the piano. In young Hofmann who knows but that the world may yet find its greatest musician.

TRUE LIBERALITY.

Bro. M. Spaulding, President of the Spiritual Meetings, 612 Sixth street, San Diego, has published a card, inviting the clergymen of that city to preach or lecture before the society at either the 2 o'clock or 7 o'clock Sunday meetings, as they may prefer. The President, in his card, says:

These meetings are called Spiritualistic, and are conducted and largely attended by Spiritualists. The object of these meetings is to cultivate spirituality. To this end TRUTH, from whatever source, is heartily welcomed and sacredly cherished, especial attention being given to truths of a moral, religious, and philosophical nature. The full and increasing attendance upon these services, and all-absorbing interest manifest by a class of people who seldom attend other religious services, make it incumbent upon the management to make every effort to seek "whatsoever things are good, whatever things are true, whatever things are of good report," to lay before this people. Therefore, this cordial invitation.

While this invitation is offered in the spirit of true liberality, it is doubtful whether it would be accepted, if at all, in the same spirit. Certain it is that no body of evangelical Christians we ever heard of would extend a similar invitation to Spiritualists.

There is really no good reason why an orthodox clergyman should not preach or lecture before a Spiritualist society without making himself offensive. Upon all the great questions of humanity, and the real issues of true Christianity,—as set forth in the Golden Rule and Christ's Sermon on the Mount,—there can be no radical difference between Christians and Spiritualists.

All Christians believe in a future life, while Spiritualists know it to be true. The Christian Church ought to glory in the thought that somebody has been able to discover and demonstrate this fact, even though they themselves are unable to do so. It is really only the narrow, man-made creeds of the church, and the intolerance and bigotry engendered therefrom, that separates Christians and Spiritualists. There is a broad common ground wherein all good men can work in uplifting their fellow beings from conditions of darkness and ignorance.

NOT EXACTLY.—The *Alta* is of the opinion that the best way for a young man to prevent female labor from coming into competition with his own, is "to marry the girl who is learning his trade and make her his house-keeper." That is just what the average young man does whenever he can; but it is not generally for the purpose mentioned above, but rather to prevent the wear and tear of his own system in competing with the odds of life for a living. Competition is so simple and easy a thing to "frail women," that instead of looking after the young man's

house, he pets her to providing for it, and the few shapes that beset the days of his life, in the want of cigars, drinks, and a few other luxuries. But the number of young girls who are thus taken in out of the cold world, are very few and even growing less. They almost all prefer to "struggle on" alone and brave the competition for one rather than two. The idea that there should be but one head in a family, does not work out good results for a smart, industrious wife, unless her husband is of the same character. Time and practice have proven that two sound and strong heads are needed to maintain a family in thrift and harmony. One should go out into the world and one should make a world at home, not by domestic drudgery, but by the careful management of its income and the gentle but firm schooling of its members.

TESTS VERIFIED.

It will be remembered that, a few weeks ago, at the request of Bro. L. L. Whitlock, editor of *The Soul*, of Boston, the writer represented him in a seance with Fred Evans, for independent slate-writing. We are not personally acquainted with Bro. Whitlock, nor any of his spirit kindred. We obtained two fine slates for him, with some seventeen messages, one of them in eleven columns, together with a picture of an Indian maiden, a transference of a picture formerly produced through the same medium, in our presence, and reproduced at the time in our columns.

Among the messages, and written in different handwriting, was one signed "H. Whitlock," purporting to come from a brother; one from a sister, "Sarah Whitlock," one from his father, "George Clinton Whitlock," and one signed "E. Whitlock." Now we can not imagine that Mr. Evans could have had any knowledge whatever of either of Mr. Whitlock or his spirit friends. His few years' residence in this country has been entirely spent in San Francisco. Besides, we know positively that the messages were written by an independent occult power, the slates being under our own hands and never for a moment out of our sight.

In *The Soul* for February appears a small engraving of one of these slates, with copies of the various messages. The editor says:

H. Whitlock is a brother who passed to spirit life about forty years ago, when a small child. We occasionally hear from him, and believe he could not have been known to any person present. The others of our name, especially father and sister, are recognized.

The message of the father will be found of interest to all students in psychography:

MY DEAR SON, LEWIS.—It is with pleasure that I respond to the medium's invitation given to me, and other spirit friends, to come and write a few lines to you, although it is difficult for us to come through a strange medium without you or any other member of our family to attract us; yet we have succeeded in establishing the fact that spirits can and do operate without the well-worn plan of mind-reading, and that we can communicate without the presence of our friends, and under conditions that need an independent, intelligent force aside from the medium or sifter. I will write other messages to you through this medium in the near future. Give my kind love to all the folks at home, and believe me to remain the happy spirit of your loving father. GEO. CLINTON WHITLOCK.

We have had with this medium many similar experiments. On one occasion, when acting as proxy for a gentleman in Glenburn, Maine,—a man we never knew personally,—we asked the guide, "John Gray," if he would not go to Glenburn, place himself *en rapport* with this person, find out who his spirit friends were, and, if possible, bring some of them with him to write on the slates. He signified his willingness to try, and started at once. He was absent not more than three minutes, when he rapped gaily upon the table, saying that he had succeeded in finding, and had brought with him two of the gentleman's friends who could write. They did so immediately upon slates in our own hands. We sent the slates to the one for whom they were intended, and in due time received a letter from him, assuring us that the messages were from two of his dearest spirit friends.

Now occurs the oft-repeated question, "If 'spirits of the departed' did not do this, who or 'what' did?" Perhaps the Seybert Commission can inform us.

SUNLIGHT AND WATER.

Man learns to value Nature's blessings, not from their abundance, but from their scarcity. Did the Persian worship sunlight less, he would worship water more, for next to the luminous god the artificial, ornamental reservoirs of his country are objects of admiration, if not adoration. Travelers tell us that in the land where not a drop of rain falls for six or seven months a streamlet is a thing gazed upon in silent joy. So much is the gurgling of water a loved sound that the national pipe is constructed to contain enough to produce a bubbling by the suction of air through its stem. From the many great reservoirs are conducted small streams through the public gardens, and besides these, and the larger streams that turn the mill wheels, is the Persian's place of rest at events.

On festival occasions the waters themselves undergo a transformation at the hands of the loving Persian. The tanks are festooned with garlands and their transparent surfaces spread with fanciful designs in the petals of various flowers; the fragrant fruits also lending odor and beauty to the scene.

Next to the sunlight, water is a source of life, and it seems strange that the Persians alone show a perfect appreciation of it. Poets of all nations have immortalized the beauty and grandeur of their native waters; but Persian poets alone have set forth its virtues in living verse, and the names, Saadi and Hafiz, will live so long as Buhnaab flows through its rocky bed.

—A correspondent, writing for a number of extra copies of last week's issue of the *GOLDEN GATE*, says: "The lecture on Liberalism, by 'Dr. McKaig,' ought to be sent broadcast all over the land. 'Tis my humble opinion that 'one such article as that in a paper or magazine 'does more good than dozens of learned (?) articles 'on Re-incarnation and Theosophy, either for or 'against.'"

IRVING HALL.

On Sunday last, Feb. 12th, W. J. Colville delivered two eloquent and forcible inspirational discourses during the regular services. In the morning, "Abraham Lincoln,—His Character and Career," formed the topic of discourse. Alluding to the name, Abraham, the speaker said it being the name of the father of the Hebrew people, it was invariably associated with the thought of a great and faithful character. Abraham, of old, the Chaldean chief who thought he was serving God by preparing to conform to the barbarous rite of human sacrifice prevalent everywhere in his day, by means of his sincere devotion to the highest truth he knew, became the qualified recipient of a higher revelation. The story of his hearing the voice of an angel of the Lord commanding him to desist from slaying Isaac marks an epoch in Jewish history, significant of the total relinquishment forever after of human sacrifice.

Abraham of old was indeed an epoch-making man, and when Jesus referred to him as their father, they must always have had in their minds an inspired instructor of milder manners and more gracious laws than those existing prior to his day. While the literal history of the ancient Abraham is however shrouded in antiquity and the mist of legend and tradition, no mystery surrounds the modern Abraham, the pride and glory of freemen everywhere. Born of humble parentage, with scarcely any scholastic training, having to work hard both as a farmer and a mechanic in his early years, Abraham Lincoln was one out of many noble representatives of admirable and imitable heroism and attainment. Calm, equable, firm, yet tender and forgiving, Abraham Lincoln was indeed a typical hero, and among rulers of a liberty-loving people, who shall discover a nobler form? Instrumental as he was in putting down negro slavery, he was always actuated by the noble principle of justice upon which an edifice of abiding freedom can alone be established; never by private animosity, political ambition, or hatred of a certain class. He treated slavery as an atrocious institution, though he knew how to admire a noble man, he be Southerner or Northerner.

Now that peace prevails, now that the Union is an accomplished fact, now that the last grudge is forgotten, and North and South are truly one in every feeling, we can look back on the anti-slavery conflict and learn many lessons from it intensely applicable to present crises, not only here, but over all the world. Labor and capital unfortunately too often meet as antagonists. Simple justice is forgotten in party strife; harsh retributions are resorted to when only peaceful discussion and arbitration should prevail. From this cause, more than from any other, strikes and boycotts arise, the people being urged on to deeds of violence and folly by personal resentment, fanned into a flame by self-seeking demagogues who have private purposes to serve in stirring up the people to sedition. There are always incendiary spirits in every revolution, who pose as philanthropists. Against such we must be ever on our guard.

Between England and Ireland a feeling of antipathy prevails, which can only be checked by both nations approaching the subject of their difference in a calmly judicial and equitable temper. Wrongs there are to right in many quarters, but righted they can never be so long as personal and party feeling usurps a place which simple love of justice alone must occupy.

In touching terms the lecturer recounted the closing scene in Lincoln's life. The assassin's hand was never more foolishly used than in the futile attempt to roll back the tide of progress, by removing from the mortal form a single man. No individual, however powerful, can enforce a law or keep up an institution against popular sentiment. Anti-slavery feelings were warm in the hearts of millions of devoted patriots, thus Lincoln's martyrdom only added lustre to the cause he so bravely espoused, and at the same time immortalized his memory as one of the saviors of the republic. A very fine poetic improvisation concluded the interesting exercises. Despite the rain there was a large attendance, and a most attentive one. The music was pleasing as usual, and the voluntary offerings again liberal. Beautiful flowers adorned the platform, for which thanks are due to several ladies from across the bay.

In the evening the second lecture on Education was given before a very appreciative audience. Co-education was the special theme. It was contended that as men and women were intended by nature to live and flourish side by side in after years, children and youth of both sexes should be brought up together. An ideal man can never be too gentle; an ideal woman never too courageous. Masculine virtues and disgusting practices, such as tobacco-chewing and spitting, were attributed to the vulgarizing effects of an educational system, which brought up boys and girls in separate institutions. The more young people of both sexes are together in their earliest days, the more refined will they become, and the better fitted will they be to fulfill the duties pertaining to adult life. The great need of moral education in schools, and most particularly in homes, was forcibly portrayed. Dr. Buchanan's theories of education again coming in for cordial and deserved endorsement.

On Sunday next, Feb. 19th, W. J. Colville's subjects will be: 10:45 A. M., "The Spiritual Alliance"; 7:30 P. M., "The temperance question from a spiritual standpoint—How to Insure Temperance in the Next Generation." All seats free; voluntary collections. Theosophical lesson at 2:30 P. M., subject: "The Bhagavad Gita or the Lord's Day." N. B.—This work, an excellent translation of which has just been published by Mohini M. Chatterji, is considered the most beautiful and impressive oriental scripture extant. The new translation, now exciting considerable attention, is especially commendable by reason of the lucid directness which characterizes its treatment of usually abstract themes.

—Friends in Oakland are respectfully reminded that W. J. Colville's farewell meetings there take

place in Hamilton Hall, Friday, Feb. 24th; 2:30 P. M., closing lesson in the theosophical course. Admission, twenty-five cents. Lecture on "The Appearance of Jesus after His Crucifixion Compared with Modern Spiritual Phenomena, Especially Materialization." Admission, ten cents.

THE TRUTH HAS MADE HER FREE.

Two years ago a very talented lady residing in a neighboring town, a believer in the strange literalism of the Seventh Day Adventists, and thoroughly posted in the Scriptural evidences upon which they base their belief, gave us a sharp review, from her standpoint, of the truths of Spiritualism. Her phenomena, she held, were simply a fulfillment of prophecy—some of the "signs and wonders" that were to come in the "latter days,"—all, of course, the works of Satan! She then believed that much greater wonders were to follow, as Satan became more and more handy at the business, and warned us to flee for shelter to the sure promises of the Bible, as interpreted by the lights of the Adventists.

Well, shortly thereafter, this lady lost her husband, who, by the way, was a prominent physician, and to whom she was greatly attached. This broke her up badly. The "sleep of the dead" did not seem so probable or desirable as she had been wont to believe. She hungered for some message from her loved one. She went east, and there, in the city of Boston, the message came, full and convincing, that her husband was not dead, but lived and loved her still. It was a new revelation of truth to her.

She was told that she possessed fine mediumistic powers, and that if she would sit for development her husband would come to her direct. She did as she was advised, and now she is happy in the sweet daily communion with her beloved. She is unfolding excellent spiritual powers, and gives promise of much usefulness in the world.

Thus, to use a familiar and pious phrase, has a "brand" been plucked from the "burning," and the angels rejoice.

SEANCE AT SCOTTISH HALL.—Mr. and Mrs. Fred Evans appeared before another large audience at Scottish Hall on Sunday evening last. It was an evening of surprises to many intelligent skeptics who were present. Mrs. Evans gave some thirty tests from the platform. As she gains confidence in her guide and in herself she improves in the character of her tests. She is really astonishing her friends, as well as the crowds who attend her meetings, with the proofs she gives of another life. After the tests given through Mrs. Evans, a committee consisting of a lady and gentleman were selected by the audience to prepare and hold the slates. The Committee appeared to be most thorough in their work. The slates were not taken from their hands, and yet one of each pair of slates held by the Committee was found written full, the messages being in patchwork style, and in all kinds of writing. Several of the messages were written in various colors. There were forty-nine messages on the two slates, nearly all of which were recognized by members of the audience. The seance was indeed most satisfactory. They will hold another public seance at the same place to-morrow (Sunday) evening, when all who question the facts as here stated can have an opportunity to judge for themselves. Admission only ten cents.

A VALUABLE BOOK.—Last week there appeared, for the first time in these columns, an advertisement calling attention to a work recently issued in Chicago entitled "The Soul and Its Embodiments in Human Form." It comprises a series of instructions on the much mooted question of re-embodiment, and will doubtless be of great interest to many readers in this vicinity, where Mrs. Richmond, the inspired authoress, is lovingly remembered by hosts of admiring friends. A lady now resident in this city, who heard Mrs. Richmond constantly during her last visit to Boston, says the teachings relative to re-embodiment given through her lips were the clearest and profoundest that she had ever listened. Mrs. Richmond's friends here are busy canvassing for the book. Fifty copies have already been sent for by members of W. J. Colville's classes, and probably larger orders have been sent from other quarters. As a standard text book and digest of the philosophy this elegant little brochure stands unique. Whether readers can agree with all the statements it puts forward or not is another matter; but it may be safely said every intelligent reader will find much to interest and provoke profitable thought. The work is very handsomely gotten up. The price is one dollar.

A GOOD MAN GONE.—Col. D. M. Harwood, a pioneer of San Jose, died at Yuma, Jan. 24. He was a resident of San Jose many years, where he was a prominent and highly esteemed citizen. Though for many years an invalid, being a victim of that relentless disease, consumption, his indomitable will and determination were remarkable. He superintended the planting, and at one time was sole owner of Lone Hill vineyard, at that time the largest in Santa Clara county. He was County Assessor for four years, and discharged the duties of that office honorably and satisfactorily. In 1876 he removed to Orange, Los Angeles county. For three years he operated in the Calico mines from which he realized a considerable sum. He became heavily interested in Yuma county during the past year, being prominently identified with both the Colorado and Mohawk canals. His death is a great loss, not only to his loving family, but to that county in which he had become greatly interested. His remains were taken to Orange, where his many relatives and numerous friends paid the last and tribute of respect to all that was mortal of D. M. Harwood.

—W. J. Colville's class in Alameda has proved very successful. There are still three more sessions to be held in Odd Fellows' Hall, Park St., Monday, Feb. 20th, Thursday, 23d, and Monday, 27th, at 2:45 P. M.

EDITORIAL NOTES.

—James G. B., positively, refuses to be the next nominee for the Presidency.

—No medium ever yet built himself up by trying to pull a fellow-medium down.

—Elsie Reynolds will give a materializing seance Sunday at 2 P. M.; also, Sunday evening for the benefit of two families who have been left destitute by fire, —1037 Mission St.

—Mrs. Sarah Seal will lecture before the Union Spiritual Society, 111 Larkin St., on Wednesday evening; subject, "The Soul Relation of Marriage in Spirit Life." Doors open free to all.

—W. J. Colville's farewell lectures in San Jose will be given in Germania Hall, Wednesday, Feb. 22d, at 2:30 and 7:30 P. M. Questions invited from the audience. Admission, twenty-five cents.

—Mr. John Slater, the eminent platform test medium, will hold a public seance for the benefit of the Union Spiritual Society on Thursday evening, Feb. 23d, in Fraternity Hall, Odd Fellows Building. Admission, ten cents. All are invited.

—Dr. H. W. Gould and T. D. Newton, two of San Diego's most prominent and valued citizens, dropped in upon us the other day. They are here on a short visit to quaff at the fountain of spiritual truth—both being earnest and honest seekers after truth.

—Mrs. P. C. Tomas, of Philadelphia, will lecture under control upon the subject of Evolution before the Society of Progressive Spiritualists next Sunday, the 19th inst., at 2 P. M., at the close of which Mrs. Eggert-Aitken will give messages from the spirit side of life.

—The subject before the Society of Progressive Spiritualists last Sunday afternoon, "Reasons why we are Spiritualists," was admirably and practically handled by Mr. P. C. Tomas, who gave some very lucid descriptions of phenomena occurring to him while a skeptic.

—"Ever since I became acquainted with your 'paper,' writes a Michigan subscriber, 'I have noticed the high and firm position you have taken in striving to elevate the thoughts of men. It is my earnest wish that discouragement may never assail you in that noble endeavor.'"

—"The Buddhist Ray" is the title of a small monthly that has just made its appearance. It is printed in Santa Cruz for fifty cents a year, and says it "will be devoted to the divulgence of 'Buddhism, of Karma, of Transmigration, and of Mystic Communion with the Divine in Humanity.'"

—We have original matter enough on hand, just now, to fill a half dozen issues of the GOLDEN GATE; but we would not try to seek to discourage correspondents from writing. We thereby have a larger variety of good things to select from. Besides, they will, most of them, hear from us in time.

—John Slater had two large audiences at Odd Fellows' Hall on Sunday last, afternoon and evening. In the evening, especially, the hall was filled with an audience numbering about one thousand. Mr. Slater does good work except when decrying the merits of other mediums, —a failing which his guides should assist him in correcting.

—"Frank C. Algerton, 'The Boy Medium' and inspirational speaker, of Chicago, writes us that he will leave Chicago for San Francisco about the 1st of May, intending to remain here some six weeks. Young Algerton has the cordial endorsement of many leading Spiritualists of the East, including our critical friend of the *Religio-Philosophical Journal*, Col. Bundy. We shall be glad to welcome him to our Western shores.

—Metaphysical College, Room 7, Odd Fellows' Building, Market St. —This popular place of meeting is still the scene of great interest and activity, and with three such speakers as W. J. Colville, Mrs. Sara Harris, and Mrs. Shepard, it can not be otherwise. W. J. Colville lectures Monday and Thursday at 8 P. M., and Tuesday at 2:30 P. M.; Mrs. Shepard Tuesday and Friday at 8 P. M.; Mrs. Harris Wednesday at 8 P. M. Open meeting for discussion Saturday at 2:30 P. M.

—As will be seen from our report of Mrs. Whitney's meeting in Stockton, published elsewhere, that grand medium did actually better before a strange audience than in her San Francisco home. This ought to settle forever the foolish cavil of her enemies that her tests are the result of collusion. She changed her mind about going to Sacramento, as she at first intended, on account of the unfavorable weather and muddy condition of the streets. She left Stockton direct for San Barbara on Wednesday last.

—The Society for Theosophical Research meets on Saturday at 7:30 P. M. This evening, Feb. 18th, W. J. Colville will speak for half an hour on "The practical benefits of Theosophy to Humanity at large, and to Children in Particular." His essay will be followed by addresses from Mr. Blue (a young man of great intellectual ability), and many other able and instructive speakers. Following the literary and musical exercises important business propositions will be discussed. All members particularly requested to attend.

—"A Cincinnati correspondent writes: 'A friend in New York sends me your paper every week, and has done so for several months, and I enjoy it so much that I grow impatient for the week to pass for a new number. I like your 'paper' because you give it such a sweet, pure tone, and the Spiritualism is of the best quality, and the kind I love. The whole style of the 'paper' is high.' And there is nothing to keep it. We have no time or inclination to indulge in coarse abuse of mediums, or of those who delude in that sort of thing."

A MODEST THEOSOPHIST.—Mr. Mohini Chatterji, the learned Brahmin, who has created so much of a stir in London, Paris, and New York for his remarkable attainments and acumen of matters pertaining to the soul realm, modestly says: "I belong to the Theosophical Society of Europe, but I am not, strictly speaking, a 'theosophist,' because I do not pretend to know 'what God is.' Is this not rather a severe reproach to our Christian scientists, who claim to know all about God after a two weeks' course in Christian Science? How strangely such conceits must sound to those apostles of the East who have given a life time of research for the great causation of life. There is no greater error to which the 'mortal mind' is heir than to vainly imagine any one has all the truth—a patent right, as it were, on which to sell royalties. There should be no windows in our souls that truth may enter into and purify our lives from more than one little ray. And that is the trouble with some of our mind cure friends; they are as the foolish virgins with but one taper lighted; hence they appear but poorly to the silently earnest disciple after Divine wisdom."

WHAT IS THE BEST USE?—The offer of the *Philosophical Times*, of fifty thousand dollars to the man who proposes to make the best use of it, is somewhat of a conundrum, as no one knows what the *Times* considers the best use that amount of ready cash might be put to. To the many so-called "cranks" who have sent in propositions, the *Times* gives no response. At a venture, we suggest that if the *Times* really has that much loose coin, that it dispose of it at home. Its own city, like all others, must suggest many uses. Chief among these, we think, would be the industrious and temperate poor, upon whose homes the money could be well expended in sums of from one to two hundred and fifty dollars, just according as they needed repairs to make them more comfortable and comely to look upon. Painting houses, repairing fences, and mending dilapidated sidewalks, would be but an act of generosity to those whose earnings do not admit of such outlay; but most of all, would it be a public improvement not to be overestimated. Then the gratitude of those benefited would be a good return, while the pride awakened would lead to good results in the poor.

Message from E. V. Wilson.

EDITOR OF GOLDEN GATE:

I hand you the enclosed from our old friend and co-worker in the spiritual cause, and although it is addressed to me personally, yet I think there is much in it that may interest his friends who yet remember him, and there is certainly a point of interest to all who feel that our spirit friends have more important duties than catering to our mercenary feelings.

First, the seance at which this communication was written, was held in total darkness. Some twelve persons (the ladies rather predominating), being seated around a large dining table, each holding the hand of his or her neighbor, making one continuous chain around the table, and the pad upon which the writing was done, I brought with me to the seance, and it had not been in the hands of the medium, nor in the house, to exceed half an hour previous to its being used by the spirit; and this pad was laid upon my head while the writing was being done, each little sheet numbered consecutively, until the fourth sheet was torn off and dropped in front of me, and where I found them all after the light was turned up.

There is much food for thought in the communication, and as I know that Dr. Wm. M. Keeler, the spirit photographer, (at whose residence, 454 Franklin avenue, Brooklyn, N. Y.), had nothing to do, except as medium, with its production, I send it, trusting that you may give it space in your paper.

Thanking you for past favors, also for the GOLDEN GATE,

I am fraternally yours,
DANIEL COONS,
1542 Atlantic Ave., Brooklyn, N. Y.

DEAR DANIEL:—Forth from the dismal void beyond the tomb there rises a tangible and eternal home, whose attributes are adaptation, knowledge and progress. An active spiritual faith may fill up this rough outline with as much of light and beauty as their spiritual conceptions are capable of conceiving, and yet fall far short of the reality. When will faith become actual knowledge? When death is lost in everlasting life; when mortality is cast off and immortality put on.

I can give no earthly advice that is worthy of much weight. I feel, though, much anxiety for your prosperity, but my mind is engrossed in my present life. We are few and yet many. A host in individual spirit-life may throbb in each minute atom of space that your little dwelling encloses. How closely are we allied to you. How near, and yet so far away; so near we may fan your brow with our invisible presence, and still so far that only death of the physical may bring us completely and fully to know and enjoy each other.

I am with you often; not so much as formerly, yet I have not forgotten my friends on earth, by no means; and I welcome each one as they come across, with ever increasing pleasure. As the band diminishes there, I see it increase here; and soon I expect to see the reaper bring you all in ripe and sound, for time has planted many furrows in your brow. Gray hairs multiply, giving many proofs of the ingathering, which shall come with that happy day—that glorious awakening to a fuller, purer life. As ever, truly yours,
E. V. WILSON.

BROOKLYN, N. Y., Feb. 2, 1888.

FORM OF REQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

HEATHEN GENEROSITY.

The King of Siam must be looked upon as an extraordinary sort of heathen by his fellow countrymen and adjoining nations, for falling so fully under the influence of Western Christianity, not so highly appreciated when brought into practical comparison with Eastern religions. This potentate has just donated five thousand dollars towards the erection of a Christian high school in Bangkok. This is supplemented by fifteen thousand from our country, obtained by Mr. Eakin, the missionary, who is to superintend the enterprise.

When missionaries have learned to separate education from proselytizing, money will be expended to better use in foreign lands. The educated mind may be always trusted to choose for itself its religion and code of morals. We refer to adult heathens, to most of whom the "years of understanding" have given a perception and appreciation of things not inferior to those who essay their enlightenment. Educate the ignorant, but do not in doing this attempt to bias or shape their minds to any creed. Every mind has its own interpretation of the Scriptures, which proves that many, if not all, are wrong in their understanding. Were the educated heathen allowed to read the book for himself, he would doubtless criticize it closely and shrewdly, and might evolve a better religion from its pages than has governed the Western world.

New ground always brings forth good products, when the seed is sown without too much preparation. But we suppose the school at Bangkok will, like others of its kind, make religion its chief object, when it should be the result of trained thinking.

American Spiritualist Alliance.

(Banner of Light.)

The regular meeting of The Alliance was held at 219 West 42d street, on Wednesday evening, Jan. 11th, and was well attended. The discussion of the question "The Identity of Spirits," was, for the present, brought to a close at this meeting, and the following resolution offered and adopted:

Resolved, That a Committee of Three be appointed to consider and report on the proper scientific method of investigating the phenomena of Spiritualism, the members of said committee to be designated by the Chair, and said report to be offered at the next meeting of the Alliance.

The report to be presented by the Committee will be the subject of discussion at the next meeting, Jan. 25th, at which time it is expected that a method of procedure will be decided upon by The Alliance, and a Committee appointed to carry forward the investigation in accordance with the plan decided upon.

The following preamble and resolutions were also offered and unanimously adopted:

WHEREAS, The *Banner of Light* has ever manifested readiness to aid The Alliance in its efforts for the furtherance and protection of the Cause of Spiritualism, and has, especially during the past year, afforded our organization most valuable and effective assistance and co-operation; therefore,

Resolved, That we take occasion, at the commencement of the year, to offer Messrs. Colby & Rich, publishers of the *Banner*, the kindly greetings of the season, congratulating them on their faithful and successful labors in the year that has passed, and cordially wishing them the fullest degree of prosperity during the present year. With particular emphasis we desire to express our warm appreciation of the earnest co-operation of the senior editor, Mr. Luther Colby, and of his ardent and active sympathy in our efforts during the past year.

Resolved, That we regard the *Banner of Light* (the oldest of our Spiritualist journals) as worthy of the earnest support of all true Spiritualists; as propagating sound spiritual principles; as supporting and defending all genuine and honest mediums, and condemning those charged with dishonesty and deception only after the fullest inquiry, and never on the prejudiced, one-sided and usually garbled report of hostile secular newspapers; exercising a kindly and fraternal spirit in all its animadversions and discussions, free from vituperation and all harsh personal obloquy and condemnation.

Resolved, That while expressing our obligations to the *Banner* for its earnest co-operation with The Alliance during the past year, we gratefully accept the tender of the free use of its columns as a vehicle of our organization during 1888, and hope that in this intimate relation to it, the joint labors of The Alliance and the *Banner*, mutually co-operative, may be followed with augmented success in the advancement, elevation and purification of the spiritual Cause before the public, and especially in obtaining for its ascertained facts the full scientific recognition to which they are justly entitled.

Resolved, That we also tender our best thanks to other members of the Spiritualist press for many favors received, and trust that we may continue to enjoy their friendly support and co-operation, and that there may be between them and our organization a continuance of the same friendly relations as heretofore, with the same harmony of action in our respective labors for the good of our Cause and the spiritual enlightenment of mankind.

Resolved, That the Corresponding Secretary be requested to furnish for publication in the *Banner of Light* reports of the proceedings at all regular meetings of the Alliance, so far as they are of interest to our absent and non-resident members, or to the public.

Resolved, That the Corresponding Secretary send a copy of the foregoing to the editor of the *Banner of Light*.

After the adjournment of The Alliance, the lights were turned down, and the mediums present requested to give to the members whatever they might see or hear. Many tests of spirit presence were given in various ways. The Alliance is preparing for active, systematic work, with the expectation of attaining useful results, and invites co-operation and help from all.
JNO. FRANKLIN CLARK, Cor. Sec'y.

Advice to Mothers.

Mrs. WINKLER'S SLEEPING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub smiles as sweetly as a bubble. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best remedy for all ailments, whether arising from teething or other causes. Twenty-five cents a bottle.

EXPOSITION OF SPIRITUALISM.—Dr. J. K. Bailey, of Scranton, Pa., delivered a lecture yesterday afternoon in the parlors of the Leland hotel. There was a good attendance, the rooms being well filled. The talk was a general exposition of the power of Spiritualism. The gentleman endeavored to show that Biblical phenomena was simply spiritual phenomena, and explained the laws of nature, asserting that matter evolves from what is called spirit. To some extent, the constitution of man, he said, was triune, having a physical and spiritual being and a soul, with laws of mind that enable him to exercise his powers; claiming that spiritual intercourse is in harmony with natural laws and a natural conclusion. He stated that man must be his own savior; it is a question of growth which enables him to become master of himself and regulate himself in harmony with the principles of true righteousness; advancing the idea that man is saved by virtue of his own attainments and power of complete self-control, exemplifying in his life all that is required in establishing himself in the kingdom of heaven.—*State Journal, Springfield, Ill.*

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NOTICES OF MEETINGS.

W. J. COLVILLE LECTURES IN METAPHYSICAL SCIENCE, Odd Fellows' Building, Market street, every Sunday by lecture, at 10:45 a. m. and 7:30 p. m. All seats free. Voluntary collection. Class in Spiritual Science at 2:30 p. m. Admission, 25 cents. Organist, Prof. Eckman. Soprano, Meme. Marie Bishop.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, At 11 a. m. J. J. Morse, the celebrated inspirational speaker, will announce the services in the temple state, and will lecture in the evening. Children's Lyceum at 1:30 p. m. All services free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meet every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 2 and 7:30 p. m.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 1 P. M., Washington Hall, 33 Eddy st. Free Spiritual Library, of 700 volumes, open every Sunday from 1 to 3 p. m. All are invited. Admission to cents.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrew's Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

OAKLAND.—SPIRITUAL MEETINGS ARE held in Shattuck Hall, 451 Eighth Street, near Broadway, every Sunday. Conference Meeting at 10:30 a. m. Mediums' Meeting at 2 p. m., and Lecture at 7:30 p. m.

PUBLICATIONS.

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(TITLE PAGE.)

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(Written for the Golden Gate.)

Evil as a Cosmic Problem.

BY DR. JOHN ALLYN.

"Who shall put down to God's omnipotence? Who knows but beyond the cosmic spheres, beyond celestial heavens themselves, beyond Time and its ages, space and all its worlds, And all the spirit spheres that grow from space, And all the minds that those spheres expand, Unknown though splendors of the infinite, Systems diverse from suns and stars and heaven, Powers diverse from angels and from men?"

Many a conscientious clergyman has worried over the difficulties of this problem until his dying day. Accepting as his theology taught,—as a premise the infinite power and benevolence of God, believing also in the endless misery of a large part of humanity, and seeing so much misery in this bodily life that it is doubtful if it does not overbalance the happiness thereof,—he has been unable to reconcile these elements of the problem. He was forced to fall back on the saying of the Hebrew prophet, "Hidden things belong to God."

Hundreds of essays have been written by philosophers and theologians without clearing up the difficulty, or throwing any permanent light thereon. When examined in the light of occult truth the difficulty will be found to result from assumed premises that are not true, or leaving out of the statement elements that are true.

Difficulties, that is, inconsistencies and mysteries, do not exist in nature or nature's unfoldment, but in our misunderstanding of the facts of nature. As soon as we come to understand the facts of the case and their inter-dependence all difficulties vanish.

We must be willing to admit that we can not by searching find out God, or know the Almighty to perfection, any more than the Hebrew seer could three thousand years ago. In fact, we can not clearly comprehend an intelligence that much transcends our own. Recent discoveries in astronomy indicate that there is a unity of force acting throughout the starry spheres; in fact, there would be a chaotic clashing if it were not so. It seems that divine intelligence constitutes or moves this force throughout the universe, and extends to every part of the physical world, even as our mind extends through every part of the body by the nerve filaments.

It may be taken as a premise that goodness is a characteristic of the All-pervading mind, for goodness is constructive, and construction is everywhere going on in the universe; that evil is incidental and negative, because evil is destructive, and destruction is prevailing only as a reaction, and is subordinate to construction.

We may take as the elements of our problem—assume, if it is an assumption—that the universe is pervaded by a substratum of mind or spirit stuff and partly occupied by non-living matter, and various intermediate conditions of matter.

This mind or spirit substance is probably not separated from matter by a discrete degree; but matter in a finer condition. This not being essential to our problem will be passed without discussion.

How or when these elements came into this condition is beyond the ken of finite vision; that they existed is quite enough.

Goodness or benevolence being attributes of the All-pervading Mind, the question arises, How can the greatest amount of happiness be produced as an outcome of this evolutionary process, which may have been without beginning and may be without end?

Happiness is the result of organized life in harmony with itself and its environment, but the degree of happiness depends on the grade of the organization. An oyster is happy at high tide, but when there is sufficient complexity to produce consciousness—can foresee the future to some extent, and realize the past, happiness must be much greater.

If this all-pervading mind or spirit substance can be segregated into separate entities without diminishing the self-conscious happiness of the universal mass, and bring these segregated fragments or entities to a high degree of self-conscious happiness, the end will be attained, and this problem of evil solved; it will bring an inevitable factor in the process, but temporary in its character, like the staging on which workmen stand to erect a beautiful structure.

This is just what is going on in the universe, and has been from the remotest conceivable time, by the only possible method, that is, by these fragments of the universal mind falling into dead matter, and being wrought up by the evolutionary process to the highest possible condition of finite conscious entities.

Materialists hold that mind is the result of the organization of the atoms of dead or non-living matter, but fail to show what power produced that organization. A fountain can not rise higher than its source, nor can intelligence be greater than the spiritual force producing it.

On the materialistic philosophy the world is an impossible world; it never could have come into existence. It is an absurd world because there is no adequate cause of its existence. It is not beneficent because the happiness is overbalanced by the resultant misery.

Could not human beings have been created by one effort in full maturity without going through so slow and painful a process? There is no law or process of

nature or analogy of a process by which such a result could have been attained. Destruction may occur by a sudden collision, but growth is invariably of a gradual process, and there is no known law of nature's process by which it could have been otherwise.

This problem, then, being to produce self-conscious spiritual entities of great power and capacity for enjoyment and perpetuity of structure, there is no supposable way but for a fragment of the All-pervading Spirit to aggregate to itself the grosser matter of the physical body, and by a long course of struggles to gain growth. Sailors are not made by sailing in calm waters, and the soul is developed by successive difficulties and achievements.

The philosophical soul, near the close of a long life, can truly say, "I have not passed through a single trouble that I can now wish to have been excused from, for all were necessary to overcome some weakness and develop a spirit nearer perfection for future usefulness."

But what becomes of those who fall by the way? It is not easy to see why such should not in the even way of nature have the benefit of a re-embodiment, if they desire it, to secure that growth which was denied them by the first trial. One process of nature is no more difficult or vulgar than another, when we know what it is and understand it.

Mr. Stanford on the Labor Question.

(A correspondent of the Examiner interviewed Senator Stanford on the labor question, the other day, with the result as given below.)

The other day I asked the millionaire Senator from California, "How would you abolish beggary?"

"There is only one way," he said. "Dry up the source—abolish the conditions that make beggars. To try to cure poverty by street charity is like trying to stop a hole in your roof by mopping up the puddles that gather on your floor."

I asked him if he would specify the conditions.

"Yes," he said, "I can vaguely indicate them. Let me say, in the first place, that it is not the millionaires that cause poverty, by a good deal. Nobody is worse off because the Vanderbilts are worth \$200,000,000. If they had not the wealth it would not exist at all. It is only in this community where millionaires are possible that the average citizen has enough to eat. Now, what causes poverty?"

"First—Ignorance of how to save money. I found beggars in California in 1850, when any man could go out with a tin pan and earn \$5 before breakfast. When, by working three hours a day a man could make his board and clothes, there were always shiftless creatures around whom the rest had to support. It is the same way now. The soil is wonderfully fruitful there. Merely 20,000 men produce all the wheat of the State and export a million tons of it every year, and yet there are beggars. We can cut, thrash and sack wheat at an expense of 1/3 cents a hundred pounds, potatoes cost only half a cent a pound, and flour is only \$4 a barrel, and yet there is want. An important cause is unthrift. People do not understand economy or practice it, as almost every rich man has had to at some time in his life. I really believe that there would be beggars in the world before night if \$20 gold pieces were to be sown broadcast every morning and so distributed that every man, woman and child, were certain to get some."

"Second—The sale and use of liquor. As long as there are ten times as many saloons in this country as there are of both churches and schools, and they are mainly supported by the very poor, the sources of misery are pretty obvious. This last need is most serious. If so many people could be taught trades that the entire product of this country were doubled next year, the wages would be doubled, either in increase of money received or in the smaller cost of the necessities of life to be bought. More capable skilled hands—that is one of our greatest needs. My great hope is in my university, which I wish to build so tall and deep and broad, that the rudiments of every useful trade and occupation may be taught. When everybody knows how to do some difficult and useful thing, poverty will rapidly diminish."

In a Boston "experience meeting" a colored woman arose and spoke as follows: "I thank the Lord for what He has done for me. He is always good to me. He has always blessed me. I am thirty-seven years old, and have buried three husbands. They were all bad men, and, bless the Lord, He took all of them away!"

YOUNG MAN (to editor)—What do you think I ought to get for the poem?

Editor—You ought to get ten dollars.

YOUNG MAN (overjoyed)—Oh, that is fully as much as I expected.

Editor—Yes, ten dollars or thirty dollars. That was more than he expected.

OUT WEST:
Guest (wildly, to hotel clerk)—Say, there's a man under the bed in that room you gave me.

Clerk (kindly)—That's all right; he's dead. We just left him there till his friends could come for him to-morrow. Front! Two whiskies for 39!

BEING ourselves tempted, let us be pitiful and generous in judging others.

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Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins inserted. The pins turn round in this board and cannot stand permanently in tune, and it often cracks, spills, dries out, becoming utterly useless, and entirely worthless as a musical instrument. Our steel tuning device is in no way affected by such casualties, and the sounding board is so constructed that our pianos can never become thin or lose tone. The piano is always in tune and the expense of tuning is saved. This patent alone is worth millions and makes our piano the greatest in the world. Prices are no higher than other pianos. Buying direct from us, the largest manufacturers, you save \$100 or \$200—Dealers' profits. Don't let the common growling of the piano and agents, who see their chance of selling a poor piano at a big profit of \$200—slipping away—put you off.

We guarantee our pianos ten years, 100 styles. We have put our prices at lowest level for Cash. A \$600 piano for \$249.50; a \$800 piano for \$297.50; a \$1,000 piano for \$345.50. Upright Cabinet Grand, with stool and rubber cover tipped over car at \$5. To be ordered of the United States, Canada or Mexico. Our terms are cash with order. If not as reported, we have good second-hand pianos, made over at \$100 to \$200, which we take in part payment for our own. Write or call for catalogue, free.

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THIS CELEBRATED PHYSICIAN HAS BEEN (through spirit agency) a great benefactor of his fellow man by curing all those peculiar diseases which result from imbalances of the system, such as: SPERMATORRHOEA, OF SEMINAL WEAKNESS, CAUSING NERVOUS DEBILITY, ORGANIC WEAKNESS, PREMATURE DECLINE OF THE MANY POWERS, INVOLUNTARY VITAL LOSSES, IMPAIRED MEMORY, MENTAL ANXIETY, ABSENCE OF WILL POWER, MELANCHOLY, WEAK BACK, ETC., BY AN EXTERNAL APPLICATION OF HIS OWN DISCOVERY, and is therefore known only to himself.

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It is a medicine to be applied externally to the parts affected by pain and languor, which accompany the remedy. It cures by absorption, which is the only reliable method of curing the above named complaints. Those who are ailing should send for this outward application, if they can possibly do so, as it is never failed to cure in the most advanced cases.

Now, reader, if you are one of the afflicted, send the Doctor at once five-cent stamps for his "PRIVATE COUNSELLOR," telling all about the above named complaints, which the price will be for a cure, with strong, convincing testimonials sworn to.

Vineland, New Jersey, and say in what paper you saw this advertisement. oct-9-7y

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(Written for the Golden Gate.)

A Spirit Child's Letter.

(Written by the spirit grandchild of H. H. Kenyon, of St. Paul, through a private medium.)

MY DEAR GRANDPA:—Did you ever see a little boy without any real legs? I never heard of one until a little while ago mamma Adelaide told me that she knew of a real nice, little boy just about my age, who had never had any legs, and he was almost ready to come to Summer Valley to live because he was very sick.

I had never seen any boys or girls with no legs, and asked mamma Adelaide to take me to see the one she told me about. So one time she went with me to the earth home where he was, and sure enough, he had no legs, but he was a real nice, patient boy; he did not cry as I would if I had lost my legs or never had any. Oh how I do like to run and play; it must have been dreadful for him to see other boys run and play, but he never had any, and mamma said that was why he didn't know how much fun there was for a boy to find if he has legs to carry him around. This dear boy was very sick, and that was why he did not cry about not having any legs. Don't you think it would make you feel bad if you were a boy to see all the other boys and girls running around and not have any legs to run with them, and have as much fun as we always do?

Mamma Adelaide said this little boy was coming to the spirit world in a little time, and then, perhaps, he would have just as nice feet and legs as all the rest of us. I came very near loving that boy then, for he was so quiet and did not cry any; I wanted to put my arms around him and tell him that he would have good legs by and bye. Then I asked mamma Adelaide if she would have him brought to our home when he was ready to get a spirit. I wanted to see if he really would have legs and feet when he got a spirit; and so mamma Adelaide said she would ask the angels to bring him right to our home just as soon as they could. I was very glad then, for every one is so happy when they are in our home with mamma Adelaide; she is a real mother to every little child they bring to her.

Mamma Adelaide knew just when that boy was coming, and told me to get the home ready. Then I called all my playmates, for this boy was just about our ages, and we made every part of our home just as nice as we could with flowers, and we had just finished a bed of roses when the angels came with the dear boy and laid him there. How sweet he looked as he lay sleeping so quietly there. Almost the first thing I did was to look to see if he really had any legs, and there they were, real feet and legs, just the same as the rest of us. We all knew that he had no legs before he got a spirit, and when we saw them, all of us looked as though we wanted to ask where did the dear boy find those legs. Won't he be surprised when he wakes up to see so many flowers and children all around him? We were very still until he began to wake up; then we sang and danced with joy around his bed of flowers. Oh how wide his eyes did open when he saw all of us, and we were so glad that we made everything ring. Pretty soon he seemed to think how nice it would be if he could dance with us, and I thought he was going to cry; but just then mamma Adelaide took him in her arms and told him that he had legs and feet just like all the rest; then he looked at himself, and I wish you could have seen his face; he was so glad that he clapped his hands and began to sing with us. Oh what a happy boy he was, and we were very glad because the angels brought him to us so we could help him to be happy.

This boy lives in mamma Adelaide's home now, and has told me all about his own dear mamma, and how she cried sometimes because her little boy was so sick, and how bad she felt because her boy never had legs and feet like other boys. One time a man came to see his mamma, and told God all about everything, and said God could do everything, and then his mamma asked if God would give her dear boy legs and feet like other boys after he died and went to heaven, and he said, "God could if he would," and the dear boy wondered and wondered whether God would do so, and asked his mamma about it, and she said, "If God knows how good my boy always has been, and how happy he would be with legs," she thought he really would, but she was not certain about it, and the praying man didn't seem to know for sure, and that night he felt very bad and cried a good deal, then went to sleep and dreamed that he was in a very nice place where there were ever so many children, and he had legs and feet just the same as the rest and he could run and play with them. In the morning his mamma asked him what made him laugh so much last night, and then he told her his dream. That worried his mamma, and she asked the doctor about it, and he said, "Your boy's spiritual eyes have been opened and he will soon be free from trouble in heaven; soon after that her dear little boy went to sleep and awoke here in mamma Adelaide's home, where there were so many pretty things and happy children to make him forget that he once had no legs like other boys.

Oh, grandpa I wish you could have seen him after he began to walk and run

around with us. I never saw any one so happy as he was, and it was real fun for us to see how careful he was of those legs and feet; he just acted as though he expected to lose them if he didn't watch them very closely, but now he has learned that there is no danger of that, and that they are really his own and he will never lose them, and he can run and play as well as any of us. I do wish his real mamma could see him now; then she would be glad that her dear boy came to heaven and is so happy.

Mamma Adelaide stands close by me to help me tell you all I want to about this dear boy and how happy we all are because the angels brought him to our home, where we call him "our boy," and she also told me that there are a good many boys and girls in earth-life who are crippled in some way, and she hopes they will read our letter and learn that over here they will not be bothered with any such troubles very long, for their spirit bodies will be all right after a time, if not at first. All will become free from crookedness if they desire to, and I guess every body will want good legs and feet, and be real glad to have them here, if they didn't have them there. Good bye, every body.

The New Dispensation.

EDITOR OF GOLDEN GATE:

In reading your admirable paper I can not but exclaim, "Surely we are in the dawning of a New Dispensation!" Old things are passing away, and we are fast evolving into the new. We leave creeds and dogmas behind; we read accounts of wonderful faith cures—how easily these are all understood by the laws of spiritual science.

Put yourselves in rapport with Divinity; seize its power, and use it understandingly, and ignorance, error and disease shall flee away. The power of mind over matter, and the making of our environments, will be manifested soon so plainly that we shall cease to be troubled from anything that is without us; we shall, when we fully know ourselves, and how to use our powers, see that we are sons and daughters of God, or good, and within us is a fountain of water of everlasting life. We shall no longer be carried about by this or that wonderful phenomena. The feverish fights as to whether this or that medium or manifestation is a genuine one, will no longer rack and torture our minds, but the spirit of true love will, united with wisdom, prove to us that we ourselves are, when in the truth, capable of doing even greater things than any which have startled the world in all the past ages.

Let us not seek to be made a mouthpiece of by any other spirit than our own. Let us find out what our own capabilities are, and with aspiration ever for the highest, we shall be led into a true line of action. Mediumship is a precious gift only when subject to the higher. It is a dangerous and degrading thing when it subjugates our individuality. Such persons, who are continually seeking mediums or their spirit controls in order to be startled by something wonderful and new, or to be told how to get out of some difficulty which they, through their selfishness, have fallen into, are only getting themselves into greater confusion and trouble.

We have condemned the churches for their teaching the doctrine that Christ saves them from their sins. And we in turn try to make mediums a scapegoat for our sins. In this way we are only displacing one error by another. And mediums are expecting by the exercise of their gifts to be lifted into heaven bodily without even trying to purify their own lives.

When divine mediumship is developed, which is nothing more than a unity with the good and true, all our powers will be used for the good of all, and self will be lost sight of. We shall not ask how much money we are to make, or will it bring us notoriety, or shall we be called the greatest of all mediums.

Among the Disciples there were none greater than John, but Jesus said, "He that is least in the kingdom of heaven is greater than he." What was meant by this? Simply, he that lives and shows forth the divine truth is greatest of all.

Some mediums are preaching the truth to-day, but are benefited but little by it. Aye, they are even worse for it, because much has been given to them, and they neither appreciate it nor prove it in their lives. God can make a very devil to raise him, but the devil is not benefited by it. The wheat and tares are growing up side by side; we must not ruthlessly pull up the tares for awhile, they may support the wheat, but let us be clear enough in our moral perception to know when the tares are no longer necessary and root them out before they hinder the true growth of the spiritual man.

Those that know the truth and manifest it in their lives are shining lights in a world of darkness and error. They no longer grope about in an uncertain way, but walk with a steady step and an unflinching purpose. Such are not disturbed or cast down by any worldly troubles or trials. They have drunk of the waters of divine truth; its knowledge has opened the eyes of the soul, and they are no longer creatures of circumstances, but are able to create and control all that is below them. At one with God and Savior of men, the new dispensation shall show forth the good and true of all nations. SARA E. HERVEY.

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"I've got orders, positive orders, not to go there—orders I dare not disobey," said a youth, who was being tempted to a smoking and gambling saloon.

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John took a neat wallet from his pocket, and pulled out a neatly-folded paper. "It's here," said he, unfolding the paper and showing it to the boys. They looked and read aloud:

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it and pass away." Proverbs ix, 14, 15.

"Now," said John, "you see my orders forbid me going with you. They are God's orders, and, by His help, I do not mean to break them."

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